

1912

80th Annual Report of the Board of World Missions

Reformed Church in America

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**The Eightieth
Annual Report**

OF THE

Board of Foreign Missions

OF THE

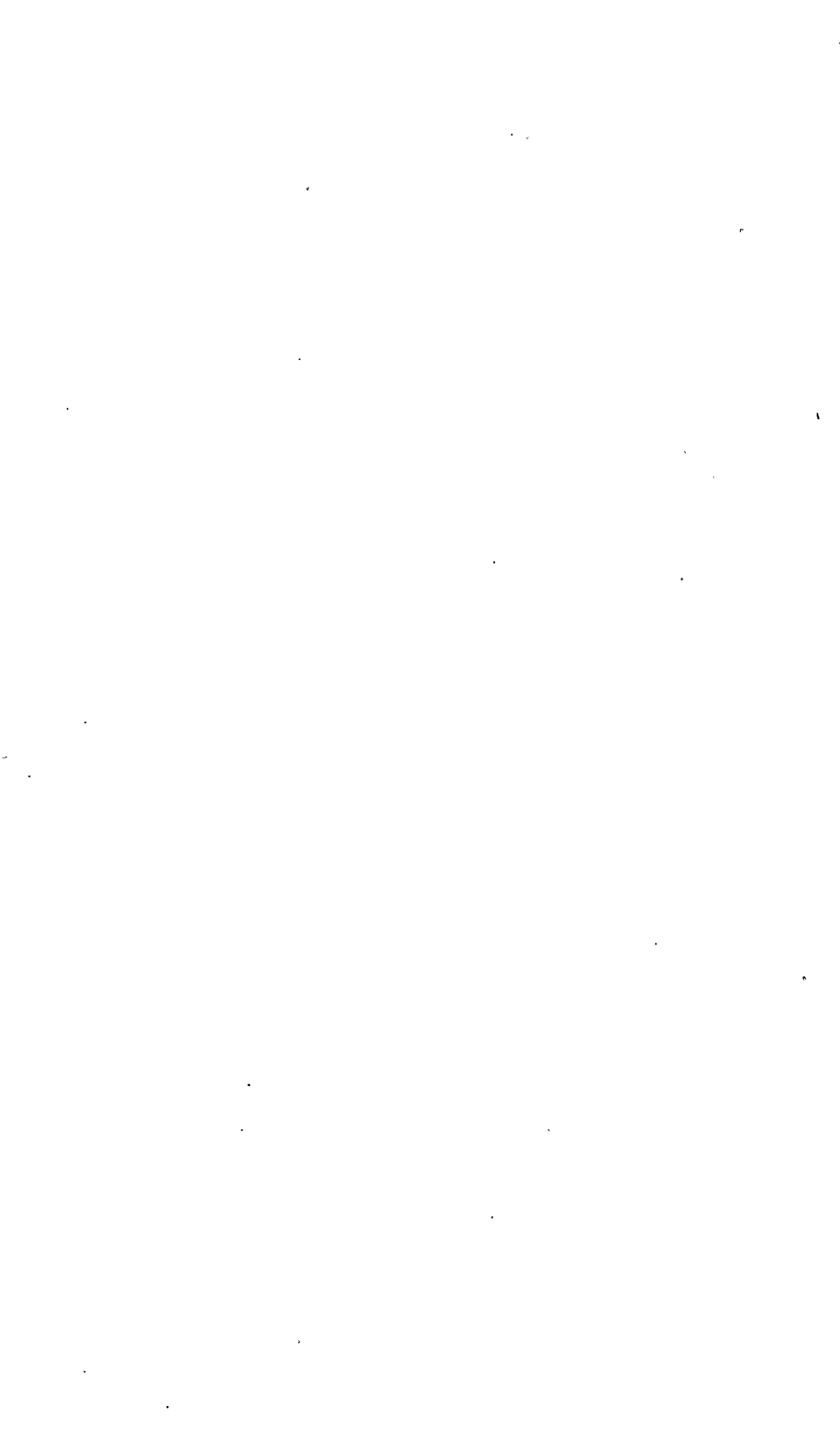
Reformed Church in America

1912



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GENERAL SYNOD EDITION





THE REV. JAMES H. BALLAGH, D. D.

The First Missionary to Complete
Fifty Years of Service in Japan,
1861-1912

The Eightieth Annual Report

OF THE

Board of Foreign Missions

OF THE REFORMED CHURCH IN AMERICA

AND

THE FIFTY-FIFTH YEAR OF SEPARATE ACTION

Organized 1832

Independent 1857

Incorporated 1860

Missions

Amoy, China, 1842

Arcot, India, 1853

North Japan, 1859

South Japan, 1859

Arabia, 1894

Presented to

The General Synod at Grand Rapids, Michigan,

June, 1912

PRESS OF
THE UNIONIST-GAZETTE ASSOCIATION
SOMERVILLE, N. J

REPORT.

The Board of Foreign Missions respectfully presents to the General Synod its Eightieth Annual Report, the Fifty-fifth of its separate and independent action.

The year has perhaps been peculiar in the circumstance of its having been somewhat more normal than those immediately preceding it. No special emphasis or unique stimulus has accompanied the events of the year. It has, therefore, been characterized by the fact that it records occurrences and accomplishments that represent the normal progress of church life in its outward activities.

Five Missionaries have been commissioned and have entered upon the work of preparation on the field, but changes and withdrawals have left the number representing the Church in Asia the same as at the conclusion of the previous year. Two Missions have been called upon to mourn the loss by death each of one of its members. After a singularly beautiful and active life of seven years amongst the Chinese people whom she served with great devotion Miss Alice Duryee passed to her reward in January, 1911, leaving her associates, both American and Chinese, the richer for her life and her spirit. After a very brief experience in India in which they gave promise of large usefulness Rev. and Mrs. J. R. Sizoo were compelled to withdraw from that country owing to the sudden and serious illness of the latter, which in a few months, resulted in her death. This was a sad interruption to the plans and expectations of Mr. Sizoo and of the Mission.

More than 50 out-stations have been added during the year to these centers of regular evangelistic activity, and the roll of ministers of the indigenous churches has increased by two. There have been added to the Church 227 communicants, although not so many as in the previous year. The growth in Sunday School work has been conspicuous, more especially in China, where it is a new form of organized activity in the Church and in Japan where

especial emphasis has long been placed upon this work among the young.

The scholars in the Day Schools continue to increase in number, this year by 1,375, bringing the total number under this form of instruction up to 9,500. The Church in the East is happily a generous Church in its offerings to the Lord, having advanced about 20 per cent. in this single year. These facts certainly give evidence of vitality and progress in the work of our Church in Asia.

It is peculiarly gratifying to the Board that this record of steady progressive development in the Mission Fields under its care prevails also in the Church at home in this relation. While a conservative list of appropriations for the maintenance of our Missions abroad for the year was adopted, it was based upon a 10 per cent. increase in the contributions of the Churches and their allied agencies, similar to that of previous years. Although this expectation has not been fully realized receipts from other sources, notably from gifts to special objects and from legacies, were so much beyond expectation that the full amount of the appropriations has been received. A comparatively small deficit stood upon our books when they were closed for the year, but this has since entirely disappeared owing to special gifts received from friends for that purpose. We therefore add another to the long succession of years which have left us without the shadow of a deficit to fall across the pathway of our progress, an experience somewhat peculiar to the Reformed Church.

The Board realizes that during this year, as last, the receipts from legacies have been unusually large and that they have saved us from deficits, even as the unusual paucity of receipts from this source in 1909-10 left us in that year with the only deficit of that decade. At best this is an unreliable source of income. Our dependence must be upon the steady continuous giving of the living. The purpose of the Church can only be interpreted by the Board in the expression of interest and confidence on the part of the active membership of the Church. At the same time we continually encourage and gratefully receive these testamentary remembrances of those who have held these things precious in life.

The total receipts of the year from all sources were \$284,369, as against \$282,230 of the previous year, or an advance of about

\$2,000. To have thus maintained the somewhat extraordinary advance of \$75,000 of last year with its special stimulus of the Women's Jubilee Meetings is indeed an occasion for congratulation. We must note, however, in passing, that the gifts to the regular work of the Board from the Churches were \$143,272 as against \$150,765 for the year 1910-11, or a loss of about \$7,500. This is in part made up by an advance in this item in the receipts of the Arabian Mission of about \$3,250. Deducting Legacies and Interest from the total gifts we have \$246,413, which is \$5,500 more than these receipts from the living during the previous year. If to this we add the amount contributed to meet the deficit the total gifts become \$249,913, and the advance \$9,000.

THE MISSION FIELDS.

That universal ferment of ideas which Asia now shares with the rest of the world has produced in all our Mission Fields what is euphemistically termed unrest. It means a new East, a new Asia, a new China and Japan and India and Arabia; but only after long years of strife and of the unfolding of new ideals which must gradually bring about new conditions and a new life.

The assertion is made and probably with good reason that there has never been any period when the Christian nations as such were given so wide an opportunity to put the stamp of Christian thought and Christian living upon the people of the East, more especially upon those of the lands where we are represented. It would seem to be the time of all times, therefore, for us to bring all our forces to bear upon these countries that they may have before them a demonstration of what Christianity can do for the salvation of the individual, as well as of society and of a nation.

If now we turn to these vast fields of Asia where the interest of our Church lies, what do we find? In China, a nation born in a day. In India, the testimony of a recently completed Government Census to the rapid growth of the Indian Church. In Japan, the official recognition of Christianity as a force in national development. In Arabia, a body of informed and capable Missionaries planning definitely to enter into that long closed and neglected peninsula.

The story of the revolution in China, accomplishing a social and political upheaval within a twelve month is familiar. The emergence of Christian men in places of large responsibility in the new order of things is but another and a striking illustration of the observation of a great historian that history knows nothing of revivals of moral living apart from some new religious impulse, and the motive power needed has always come through leaders who have had communion with the Unseen. It is the deliberate judgment of the experienced correspondent of *The London Times* at Peking that it is on the wisdom, justice and power of sympathy of the Missionaries that the renaissance of China very largely depends.

The recent census of India has laid bare certain conditions in the religious life of that Alma Mater of religions. While the population itself has grown slightly in the last decade, Christianity has increased in the number of its followers by 33 per cent. At the same time Hinduism and Muhammadanism have barely held their own. This increase in the number of Christians follows upon a similar advance in the previous decade. Christianity is no longer a negligible factor in that ancient empire. So evident is this that a leading Indian paper, commenting upon these significant circumstances, admitted recently that there is a marked general increase of Christianity all over the country and that this means "the wiping out of the hoary Hindu civilization. If the apathy of the Hindu continues the Christianization of India is only a question of time. The statistics we have quoted point that way."

Japan also has been sharing in this new religious life of the Orient. In view of the long continued attitude of the Educational Department Christianity has been discriminated against, notwithstanding the constitutional guarantee of religious equality. During the past year the Home Department of Government initiated a Conference of the representatives of the three religions, Buddhism, Shinto and Christianity, with a view to their co-operation with Government in improving the moral and ethical standard of the people. This Conference adopted a statement prepared by the Christian representatives in preference to those put forward by the representatives of the other religions. The effect of this important action of the Government will undoubtedly be to give

Christianity a place of standing and influence not hitherto conceded.

And what may be said of Arabia? This at least we may say, that there are unmistakable signs of a stirring among the dry bones of the ignorance and fanaticism of this land of the Prophet of Islam. So thoroughly do our Missionaries believe it that they continue to press for reinforcements and for the means with which to equip themselves adequately for an active and a permanent part in giving new life to Arabia.

THE WORK OF THE MISSIONS.

The story of the life of the Amoy Mission reflects the sense of responsibility which the members of the Mission feel in view of the extraordinary conditions existing in China. The work of the year has been greatly interrupted, but they note this fact once and again only to emphasize their consciousness of the larger opportunities which will undoubtedly follow these interruptions. They feel that they can look with complacency upon the temporary despoiling of much of their organized work in the sure anticipation of the far larger results which the future will undoubtedly have in store for them. They recognize the fact that while New China cannot be said to have accepted Christianity, it has put away many prejudices and is discovering that Christianity is the source of many of the benefits which are being enjoyed by other peoples. 'The new Republic will undoubtedly accept many of the fundamentals of Christianity with regard to society and morals, if not its theory of personal salvation, and will thus give the missionary a larger field in which he will be accepted at face value and not at the discount of being a foreigner.

While the disturbed conditions in China have practically no relation to foreigners they doubtless give opportunity to the unscrupulous, the adventurous and the discontented. For this reason it has been thought wise, as a precautionary measure, for the ladies and the children to leave temporarily the up-country stations and come to the port cities. This has necessarily interrupted the work of the Girls' Schools and other educational

work. The older pupils in the Boys' Schools have been stirred with the desire to have an active share in creating the new order of things. Indeed not a few of the officers of the Churches have been called upon to give their counsel, and the benefit of their experience gained in conducting the administration of an independent Chinese Church.

While thus the thought of the people has been somewhat distracted and evangelistic and educational work has been less sustained as a consequence, the Mission has been enabled to continue their building operations made possible by recent special gifts. The entirely new erection for the Neerbosch Hospital at Sio-khe, through the generous gifts in large part of the West End Collegiate Church, has been carried to a completion and the medical work of that inland station is now provided with an admirable equipment. A new Ladies' Residence is also under construction at Sio-Khe, as also a church in one of its out-stations. These will all doubtless become successful agencies for winning souls for the Kingdom of Christ.

In Tong-an also the missionaries have been busy in building up their material plant. The erection of a much needed missionary residence was made possible by the gift of Miss Alice Duryee, whose early death the Mission continues to mourn with a deep sorrow. A Woman's School is also in process of construction at this station, while the Boys' Primary School is much in need of a building.

So also at Chiang-chiu a building was completed in the year for the Boys' Primary School, and land is being acquired upon which will be erected in time the plant for the Middle School to be removed from Amoy.

Thus is the Mission being enabled to provide for the coming years in the development of the material accompaniments of a permanent and successful agency.

That the evangelistic and congregational work of the Mission has continued in active, if not progressive, operation is evident from a number of facts mentioned in its report.

A great deal of interest has been aroused in Sunday School work owing in part to the appointment by the World's Sunday School Union of a Secretary for the promotion of this organiza-

tion. The two Amoy Churches have organized kindergartens thus giving the Sunday Schools trained teachers for the smaller children. Bible Institutes and Preachers' Meetings have been carried on to the advantage of those engaged in evangelistic work and the increase of their number. A Young Men's Christian Association, sustained largely by the Chinese Board of Directors, has been in vigorous operation in Chiang-chiu, the Reading Room in these stirring times being especially an attractive feature. The handful of church members at Na-au, after contributing all that they could for a new church building, obtained the balance needed partly from friends in non-interest bearing loans, and partly by other loans, for which the Elders and Deacons became personally responsible, promising to pay the interest themselves.

The educational work of the Mission has perhaps been more affected by the prevailing conditions than any other department of its activity. It is well if it can be reported of any school in China in these days that the work has gone on quietly and uneventfully. The fever of revolution has affected all classes of society, but none more strongly than the students. During the height of the revolutionary excitement hardly any of the National Schools remained open. Many of the students enlisted in the army of the republic, some from the Mission Schools also offering their services.

Notwithstanding these conditions the Schools of the Mission have continued to instruct their pupils in the knowledge of God and of His Kingdom and to be a steadying and edifying influence upon the Christian community. This is especially true of the Union Middle School which during the year successfully inaugurated the plan adopted in the previous year for raising its standard. The temporary withdrawal of Mr. Pitcher on furlough, after the completion of twenty-five years of connection with the School as Principal affords an opportunity for recording the results of this period and of noting the influence of the School upon the life of the Church. These are illustrated by the impressive facts that one hundred of its graduates are engaged in church work as Pastors, Preachers and Teachers, and fifty have chosen the medical profession, many of whom are active in the Church as Elders and Deacons. An interesting illustration of the gener-

ally increased interest in education is the statement that many villages by uniting in a central school, have been able to secure the benefits of a more modern education and a more adequate equipment. Indeed in one village the people have sought permission to use the Mission Chapel and, while this is not reported as a Mission School, it is Christian in spirit and has a Christian Teacher.

The Medical work has suffered less interruption than other phases of the Mission's activity. Hope and Wilhelmina Hospitals, while still feeling the loss of their founder, Dr. Otte, have continued their useful ministries to the body as to the spirit. Again have they maintained themselves financially by their earnings without aid from the Board. The new and splendid building for the old Neerbosch Hospital will enable it to enter upon a much enlarged ministry of healing. The report makes grateful mention of the arrival as an addition to their force of Dr. and Mrs. Strick, the former thus filling the vacancy made by the death of Dr. Otte.

The statistical returns of the Mission reflect the disturbed social and political conditions in the immediate presence of which the Church has not grown. At the same time the churches and their officers have been active in their participation in those activities which are now especially engaging the attention of the people. Those received on confession are less than the corresponding number of the previous year by thirty-three. The present emphasis upon Western ideals is shown in the increase in the number of schools and scholars, there being about 200 of the latter in mission schools above those of the previous year. Again, the organization of definite Sunday School work is shown in the new statistics which appear regarding this phase of church activity. There are now six Schools with 700 scholars, where formerly there were none so classified. The patients treated in the Hospitals have also increased by over 1,000. It is furthermore noteworthy that notwithstanding the conditions hampering the development of church life the native contributions have increased about \$3,500, or 25 per cent.

The outstanding event in the story of the
Arcot. Arcot Mission has undoubtedly been the inauguration of the work of the Indian Church Board, and the first year of its separate organization. It was brought into being for the purpose of devolving larger responsibility upon the Indian Church for its own government and maintenance. It has involved a momentous and radical change in the administration of mission funds and in the control of villages and evangelistic work. The magnitude of the activities involved may be seen by the fact that about Rs. 45,000 have been administered by the Board and the radical nature of the change in administration will be manifest from the further fact that the Mission has given into the absolute control of this Board Rs. 42,300. It is also interesting and encouraging to note that already one-sixth of the funds for a congregational elementary school and evangelistic work are drawn from the native church and that if evangelistic work which brings in no revenue be omitted from the calculation the native contributions amount to one-fourth of the total sum required.

Of the constitution of the Board seven are Indian members and five are missionaries. In reviewing the first year's report of the work of this newly organized Indian agency the Board has entered the following Minute of appreciation on its records:

"Resolved that the Executive Committee have heard with much interest of the inauguration of the Indian Church Board and the report of the first year of its practical working; that in this report they find much ground for encouragement and that they convey to the Indian Church Board the assurance of their hearty good wishes and their earnest prayers that during the coming years that agency may prove even more efficient and successful in the establishing of the Kingdom of God in India."

Twelve Evangelistic Bands have been working in various parts of the Mission. They have toured among the unevangelized villages and have reached a large number of people with the Christian evangel. Through this and other agencies new centers for gospel preaching have been definitely undertaken. Thus the purpose and labors of the founders of this Mission are continued and such as shall be saved are being added to the Kingdom.

The educational agencies of the Mission are increasingly active. The Theological Seminary at Vellore with its large endowment is sending out Preachers and Evangelists. During the year the Teachers have been making praiseworthy efforts to break up the pernicious habit of cramming so common a practice in the Orient, and in teaching the students to think more as well as to thoroughly digest what they learn. Members of the College staff in Vellore have co-operated in conducting examinations and in delivering occasional lectures.

Voorhees College mourns the loss of its Headmaster of many years. Although a Brahman, he was faithful to his trust in this Christian Institution. The character of his associations was reflected in his own high standards. He has been succeeded by a Christian Master of long and tried experience, who has already justified his selection by his efficient administration of his important office. During the year new University requirements in regard to examinations have been complied with to the enlargement of the College classes. The College carries in all its departments a large enrollment numbering nearly 1,000. The gifts of friends for the erection of a Memorial Hall to the late Rev. Henry N. Cobb, D. D., in connection with Voorhees College will add a large central building to the present group constituting the College buildings, which have grown up around the single building of a decade ago.

The Mission maintains strong High Schools at its Northern and Southern Stations—Madanapalle and Tindivanam, in addition to a large number of Boarding and Day Schools of Secondary and Primary Grades scattered through its territory.

The Industrial School has entered upon its new life in a new environment and with a new plant. It has been removed from Arni to Katpadi in the enjoyment of the gifts and endowment procured recently from friends in America.

The Healing Art has been practiced throughout the history of the Mission for long years through the General Hospital at Rani-pettai and more recently by means of the Hospitals for women and children in Vellore and Madanapalle and Dispensaries in other Stations. The past year has borne further evidence to the

efficiency of this agency in bringing healing to the body and the spirit.

It is very gratifying to the Mission and to the Board that this historic agency in Arcot is to be commemorated in a very practical way by the "Scudder Memorial Association," an organization recently formed in America whose purpose is to raise funds toward the erection of a Hospital in India as a Memorial to Dr. John Scudder, the father of the founders of the Arcot Mission, on the one hundredth anniversary of his going to India as a medical missionary in 1819.

The work of the women of the Mission is separately reported upon and shows great variety and strength. The Boarding and Day Schools carried on by the ladies of the Mission and maintained by the Woman's Board are increasingly useful and effective agencies among the girls, while the Industrial School does a large service for otherwise helpless women. Zenana work is prosecuted in all the stations and meets with constant encouragement in lives enriched and renewed.

The elaborate statistical tables issued by the Mission indicate healthy growth along nearly all lines of activity. Last year the Christian community showed a growth of 526, while during the year under report a still further increase of 547 is recorded. Thus more than 1,000 have been added in the last two years, which is a 10 per cent. increase, the total Christian community now numbering 11,300.

One feature of the year's report that lacks encouragement is the apparent falling off in the number received on confession as compared with the previous year. While there have been 130 of such admissions this represents a considerably less number than were received into the church during the previous year. This may indicate that the Church Sessions are demanding higher requirements on the part of those presenting themselves for admission into the church.

The progress shown under the head of education is distinctly encouraging. There are now 2,000 Christian children studying in Mission Schools, or one-sixth of the total Christian community. Moreover there are 6,300 non-Christian children attending the Mission institutions, all of whom devote a portion of each day

to the careful study of God's Word and are constantly surrounded by Christian influences.

The Hospital returns show that there have been 83,000 treatments during the year, a considerable increase over previous records.

Again the income from all sources is beginning to assume large proportions. The total received on the field apart from all Board contributions approximates \$20,000. Of this the Indian Christian community contributed nearly Rs. 10,000, an advance of about Rs. 1,500. It will be noted that this is practically a contribution of R. 1 per member of the Christian community and that when purchasing value and economic conditions are considered, it presents a very favorable comment upon the generosity of the Indian Church.

There appears to be no evidence of unusual
North Japan. progress in any one line of work in which this Mission is engaged other than is evidenced by the maintenance of efficiency as shown by a considerable addition to the number of communicants and to those received on confession of their faith, as also in a 50 per cent. advance in the contributions of the Christians.

The report notes with sadness, and with an appreciation of the loss, the death early in the year of Prof. Wyckoff. So long identified with the educational and evangelistic work of the Mission his sudden death was deeply and sincerely mourned.

A distinguishing feature of the life of the Mission was the completion of fifty years of service in Japan by Dr. Ballagh, the first missionary to attain a Jubilee in that country. Appropriate services of thanksgiving and commemoration were held to mark this unusual event. Dr. Ballagh was connected with the early missionaries to Japan, Drs. Verbeck, Brown and Hepburn, and his service fills a very bright page in the history of Missions in the Sunrise Kingdom.

The Missionaries call again for reinforcements. It is a great satisfaction to the Board to have been able to commission new recruits to join the Mission in the near future. In addition to the one who went out last year, there will go to the field this fall three

more missionaries to strengthen the evangelistic work. One of these is Rev. N. H. Demarest, who returns to Japan after an absence of a score of years. In addition to these, three ladies will go to the same field this fall. This large addition to the number of missionaries who represent us in Japan should mean much to the history which has yet to be written. Thus the main army is following hard upon the vanguard sent out last year.

Grateful mention is made in this and other reports of the visits to the field during the year of officers and friends of the Woman's Board.

The formation of the Japanese Christian Church Federation is noted. This includes all the Protestant Churches represented in that country, except the Episcopal and Baptist, and reveals the strong and earnest desire of the Japanese Churches to eliminate as far as possible denominational lines of foreign significance and present a united front.

The attempt of the Government to instill anew in the hearts of the people reverence for the Imperial House and for Japanese ancestry by reviving the worship of Shinto Shrines has been followed by the Conference on Religions when representatives of Buddhism, Shinto and Christianity were received on an equal footing under the auspices of Government, thus giving to Christianity a recognition and a standing not previously conceded.

The Evangelistic work of the Mission continues to be carried on in the two fields to the West of Tokyo and one to the far North. Miss Winn abides alone in Morioka, where she continues her faithful ministries. The Church at Morioka was never in a better condition, while the evangelists at Miyako and Ichinoseki are greatly respected and widely influential.

In connection with the Education work of the Mission, centering in Tokyo and Yokohama, two special features are mentioned, the inauguration of a Summer School for Pastors and Evangelists under the auspices of the Faculty of Meiji Gakuin and the addition of a member to the faculty in Prof. Tsuru, a graduate of Auburn Seminary. The two institutions, Meiji Gakuin with 269 students and Ferris Seminary with 223, are fulfilling the purpose of their foundation and raising up for the Church men and

women of intelligence and Christian purpose, as evidenced by the number of baptisms each year.

The past year in Kyushu, the field of the **South Japan.** South Japan Mission, has been one of blessing and of slow but steady progress. Mr. and Mrs. Pieters, Mrs. Peeke and Miss Pieters were welcomed back after furloughs in America. This reinforcement of experience and efficiency gave corresponding cheer to all their colleagues. Miss Noordhoff joined the Mission during the year. Further occasions for gratitude arising from the work itself are found in the unusual success that has attended the Sunday School work in Kagoshima, as well as the present prosperous condition of Steele Academy, which has just had its banner year in regard to attendance, financial support and spiritual results.

The Evangelistic work of the Mission is carried on from Nagasaki, Sago, Kagoshima and Oita. The out-stations, at which regular work is being done, number 31, an addition of 4. While the foreign agency has been diminished by one, owing to the return to America and resignation of Miss Thomasma, of which the Mission writes with regret, the native agency has been augmented by additions to the number of ordained ministers and others associated in the work of the Mission, both men and women. It is always to be borne in mind in perusing the reports of our Missions in Japan that the returns for the Church of Christ in Japan, the result of the labors of our Reformed and Presbyterian Missions, do not appear in the records of the Mission. As preliminary to incorporation into that Church the Mission nourishes organized "Bodies of Believers." Of such 10 are in connection with our work and into those bodies more have been received on confession of their faith during this year than in the previous one. The number of Sunday Schools carried on by the Mission and the scholars attending them shows a notable increase and constitutes a distinctly encouraging feature in recent developments. This work among the young has always had peculiar emphasis in the Christian life of Japan and not less so during the year just passed.

In addition to these three stations, Saga, Kagoshima and Oita,

in all of which missionaries reside, there are 31 out-stations or preaching places at which regular work is being done through the agency of 14 evangelists. Especial mention is made of the conditions at Karatsu attached to the Saga Station, where there is a good church building and a pastor who has been in charge for ten years and who has the respect of the entire community, so much so that he has been requested to lecture on morality to the railway employees of Government.

In Kagoshima Miss Lansing is carrying on a vigorous work for women and children which is supported by the Woman's Board. It is an interesting circumstance that in this work helpful service has been rendered by wives of foreign Professors in Government Schools. Additional equipment made possible by Jubilee gifts last year have also strengthened the work.

Oita is now occupied by Mr. Pieters, who since his return has inaugurated a plan for using newspaper advertising as an evangelistic agency, which is being followed with much interest by many missionaries who look upon it as a promising field in a country where newspapers are so widely read.

The City of Nagasaki is the center of the educational work. It is here that the Girls' School, Sturges Seminary, and also Steele Academy, the School for Boys, are located. For the former larger accommodations have been provided which will much relieve the situation. The Seminary graduated 9 girls this year and the maximum enrollment was 76, while of these 11 made confession of their faith in Christ. Through its regular work and the various organizations among the girls for the exercise of their Christian life and its influence upon the School, Sturges Seminary continues to meet in a satisfactory way the purpose of its founding and maintenance.

Steele Academy also reports a year of usefulness, indeed an unusual one. The entrance applications numbered 125, but only 97 pupils were admitted. The maximum enrollment was 227 and the year closed with 31 more boys in attendance than a year ago. The graduates of the year were 14. The commencement exercises were attended by high government officials whose presence gave the school a recognition which it had not had before. Special funds enabled this institution also to improve considerably its

material conditions. There are further reasons for profound gratitude in the record of the year in regard to the religious life of the school. By means of special evangelistic meetings and influences possible through the dormitory the number of students who have joined the church by public confession is 50 per cent. greater than in the previous year.

One cannot peruse the report of the Arabian **Arabia.** Mission without being impressed by the strong and figurative language in which the battle in Arabia is pictured for us. Moreover it is very far from being merely an impression of words. These are strong men and women who are carrying on this campaign, strong in faith and strong in purpose. And who will doubt that the battle is to the strong in the final issue?

The struggle between Islam and Christianity is not only for the possession of Arabia, but for large sections of the Continents of Africa and Asia. The strong man fully armed guards the birthplace of the Moslem faith, and the cradle of Islam will not nourish the children of the Kingdom without a great and desperate struggle, socially, intellectually and spiritually. After an experience of more than a score of years, in the full consciousness of the reality of present conditions, the writer of the report, one of the founders of the Mission, asserts with all confidence that no one can visit the field with eyes and ears open without becoming conscious of the fact that we are in the midst of a fight.

In contemplation of the conditions in this contest it is encouraging to note that the force, while not adequate to the undertaking, is increasing in strength as the years go by. Never before was the number of our missionaries as large as it is now. The thirty-four men and women, physicians, teachers and evangelists represent scarcely less than two hundred and fifty years of service. And now five representatives of the University of Michigan have cast in their lot with this company of those who go up against the mighty.

One station has been abandoned because of tribal warfare and another opened, thus maintaining the number of strategic centers from which the Mission hopes and plans to win the land for

Christ. As the years pass it is evident that the missionaries, both women and men, feel emboldened to make prolonged tours from these centers into the hinterland. One such tour into the interior of Oman lasted three months and a half when sixty-two towns were visited and the ministry of healing the body accompanied the Christian evangel. It is only too true as the report states that one can only know by experience what these tours represent of weariness of soul, mind and body from being associated with and often dependent on men whose moral horizon is bounded by greed, lust and murder. Again one must have experienced a day of toil in disseminating the Word by speech and sale, and then have sat in the evening gatherings with the Book open, and read and explained and talked and argued for hours, to know the joy of this service. It is well that the missionaries can say that the best result of such a year's work is that there is more to do next year in the same way.

The strong arm of the Mission—its Medical Work—is as vigorous as ever and more in evidence by reason of the completion of the new and well equipped Lansing Memorial Hospital in Busrah and the entrance upon definite medical undertakings in Kuweit and Matrah. The more or less common diseases of the East, Plague and Cholera, have appeared at our stations and called for the physicians' skill and devotion, which in turn have cast up a highway for our Lord. The influence of this work is extending far beyond the cities whence it emanates. Indeed so true is this that one of the Mission's physicians pleads for the enormous evangelistic opportunity possible through a large medical work established in the inland of Oman.

The slow development of educational work in a pioneer field like Arabia still taxes the patience of those engaged in it. When the best testimony that can be given to the progress of a school is that it was kept running without a break, the missionaries must verily be reconciled to small gains at the outset. We are told that not only are the people almost universally ignorant, but that they are satisfied to remain so. The fact that after all the planning and persistent efforts the number of pupils in the schools is still so small affords ample proof that Moslem pride and superstition die hard even after the impact of Western civilization.

in the Persian Gulf. There is enough of shortcoming to keep humility alive, but the Teacher finds that there is also occasion to thank God who has given strength and grace for service. In this connection it is interesting to note that night schools are being resorted to with encouraging response and results and that there were 43 more pupils under instruction than in the previous year.

The work of the women for women, their journeys oft, their labors abundant and their unfailing courage and faith and boldness are enough to attract and compel and amply reward the interest of all who are concerned in the life of this Mission. They participate in the evangelistic, the educational and the medical work. On their errands of peace and their ministries of mercy they visit the Sheikh in his palace and the beggar in his hovel and they bring relief to the lepers and the plague infected. They labor always faithfully and fruitfully. Give unto them the fruit of their hands and let their own works praise them in the gates.

Among the most distinctive advance movements of the year, beyond those already noted, are the occupation of Linga on the Persian Coast as an out-station and as a point of departure for the Pirate Coast, the erection of a Mejlis or Reading Room in Bahrein where Arabs can be received and entertained by lectures in true Arabic style, and the conduct of Summer Conferences for the deepening of the spiritual life of those associated in the work of the Mission.

While the work of a Mission not yet out of the pioneer stage and in a land where conservatism is fixed and prejudices well nigh irresistible, does not readily yield itself to statistical statement, it is noteworthy that the distribution of the Scriptures was very much enlarged in the year, the total number of sales standing at 7,000 as against less than 4,500 last year. The sales "on the road" and to Muslims seem also to have made material advance.

As the report so clearly shows the cry of the Muezzin heard from every minaret is no longer unchallenged. Our missionaries witness that Christ is the only Savior and the Bible the only book of God. The weapons of our warfare are not carnal. God's

Word does not return unto Him void. The joy of the work has been the evidence of its growing and deepening influence. In spite of the hardness of the soil so long unfurrowed and unsown save by the enemy there are signs of a coming harvest in all of our stations. There is abundant testimony that this year has been one of faithful witness and persistent effort to press home the truth of the Gospel. From all the stations comes the news that the battle for the truth is being waged in public and in private and best of all in the hearts of men by the Lord of truth Himself. There can be no doubt of the final issue.

MISSIONARIES AND THEIR MOVEMENTS.

The number of missionaries in the service of the Board at the end of 1911 was 133, including the representatives of the University of Michigan. Of these, thirty-six are ordained and seventeen unordained men; forty-two married and thirty-eight unmarried women.

Returned to the Field.

The following missionaries returned to their fields of labor after furloughs in this country: To China, Miss L. N. Duryee; to India, Rev. and Mrs. L. R. Scudder; to Japan, Rev. and Mrs. A. Pieters, Mrs. H. V. S. Peeke and Miss Jennie Pieters; to Arabia, Rev. and Mrs. John Van Ess and Dr. A. K. Bennett.

Returned Home on Furlough.

From China, Rev. Frank Eckerson and Miss Mary W. Shepard; from India, Rev. and Mrs. L. B. Chamberlain and Miss A. B. Van Doren; from Japan, Miss J. M. Kuyper and Miss G. Thomasma; from Arabia, Mrs. S. M. Zwemer.

New Missionaries.

The following new missionaries entered upon their missionary service in the course of the year: Dr. and Mrs. Edward J. Strick to China; Rev. Hubert Kuyper to North Japan and Miss Jeane Noordhoff to South Japan; Miss Sarah L. Hosmon, M. D., Mr. and Mrs. C. F. Shaw, Dr. and Mrs. H. G. Van Vlack and Mr. P. C. Haynes to Arabia.

New Appointments. The Board has made a special effort this year to strengthen the Missions in Japan. To this end the following have been appointed and they will enter upon their service in the fall of 1912: Rev. N. H. Demarest, Miss May B. Demarest, Rev. David Van Strien, Rev. Luman J. Shafer, Miss Amy K. Hendricks and Miss Florence E. Dick; Miss Annie N. Hail, a member of the Presbyterian Mission of Japan, has also joined our South Japan Mission as the wife of Rev. W. G. Hoekje. In addition to these Miss Maude Norling has been appointed to China and Miss Gertrud Schafheitlin to Arabia.

OFFICERS AND MEMBERS OF THE BOARD.

The only change in the membership of the Board during the year is that occasioned by the death, on February 24, 1912, of Mr. A. Z. Van Houten, who has been a member of the Board for about twelve years, 1897 to 1899 and 1903 to 1912. Mr. Van Houten was the type of Christian laymen whose voluntary services to the Boards of the Church are of such value in practical counsel and cooperation. His interest in the work of Foreign Missions was such as to give him a place of leadership in his own church where he cooperated with his pastor in keeping the interests of our Foreign Missions before the people of his church. His absence from our meetings will be felt and his counsels will be missed.

Mention may perhaps here be made also of the death, on Nov. 11, 1911, of Mr. Thomas Russell, one of the original incorporators of the Arabian Mission and its President from its organization until its administration passed under the care of the Board and from that time until his death an Honorary Trustee. His long association will be cherished for his lively sympathy from its very beginning with the work in Arabia, his substantial gifts for its support and the contribution of his business wisdom.

The term of the following members of the Board expires with this session of the Synod:

Rev. E. J. Blekkink, D. D., Mr. J. J. Janeway,
Rev. Henry E. Cobb, D. D., Mr. Eben E. Olcott,
Rev. J. Addison Jones, D. D., Mr. A. Z. Van Houten,
Rev. Wm. Moerdyk, D. D., Mr. Frank B. Harder,
Rev. A. Vennema, D. D.

**District
Committee.**

The members of the Board residing within the territory of the Particular Synod of Chicago have continued to render invaluable service in matters of counsel upon questions referred to them and in connection with the work carried on by the Western District Secretary. The Committee has been enlarged this year by the addition of the Rev. Ame Vennema, D. D., whose removal to Holland brought him within the field of the District Committee's activity. The Board desires once again to record its sincere appreciation of the important assistance which has come to it from its cooperation with its representatives in the West.

The appointment of a Western District Secretary has been more than justified in the work that has been carried on under the direction of the Rev. W. J. Van Kersen and in frequent consultation with the District Committee. The receipts from churches within the Synod of Chicago advanced materially during the first year following upon the appointment of a District Secretary. There are many evidences also of a wider and deeper knowledge of the conditions in regard to this foreign missionary enterprise amongst the churches which form the special field of the District Secretary, the importance of which the Board is glad to recognize.

The Board has had the very great advantage during the year of the services, as Acting Home Secretary, of the Rev. Frank Eckerson, while he has been at home on furlough. His many visits to the churches and his contact with the ministers and laymen through correspondence and personal association have brought the work of our Missions and their administration before the churches in a very effective way. The Board desires to make very grateful acknowledgment of this service rendered by him. The following paragraphs under The Home Department have been prepared by Mr. Eckerson.

THE HOME DEPARTMENT.

Department of Young People's Work. The report of the Department of Young People's Work giving an account of the work it has accomplished during the year is good testimony to its usefulness. Much of what has been done for missionary education in our denomination must be credited to this Department. A campaign for mission study has been conducted which reached every church and was effective in many. The Secretary visited a large number of churches and spoke at their prayer meetings on mission study with the result that many classes were organized, a number of them very large ones. Several new methods were evolved. One remarkable and most encouraging fact is that in every class the members actually purchased the text-book studied.

Communications were sent to Sunday-school superintendents asking for a larger place for missionary instruction in their schools and appealing for more generous support of our work. The quarterly missionary lessons, for use in place of the regular review lessons, had a total circulation of 46,000 copies, besides being published in the weekly papers of the church. The Secretary has addressed more Sunday-schools than in any previous year. So many schools are regularly observing a "missionary day" that it has been difficult to secure speakers in answer to every request for them. The more general introduction of missionary books into the school libraries is noteworthy. Total results from such stimulation can never be known, but the reports show that the contributions from Sunday-schools to the work of this Board have increased. A more important result must be the knowledge of and attitude toward missions acquired by the scholars which promises a wiser and larger support for our work in the coming generation.

Two notable conferences on missionary education in relation to all departments of the church were held in Newburgh, N. Y., and Newark, N. J., and attended by delegates from sixty-two churches. The best specialists of the country were secured to present their subjects and the result was greatly deepened interest and a large demand for missionary literature of every description.

Programs for missionary meetings of young people's societies were published regularly in *The Mission Field*. The frequent requests for literature are evidence that they are used. The two missionary dramas are still being circulated.

It has been a continual pleasure to the officers of the Board to have the fellowship of the genial and ingenious Secretary, Mr. H. A. Kinports, in this department.

The number of leaflets and pamphlets distributed by the Board has increased, and the increase has come largely in the class designed to give information about our work rather than in that which might be called inspirational. In some churches the literature has merely been left in the pews, but we believe that in more churches it has been distributed with such statements and recommendations from the pastors as would make it effective. In the present efficient and happy cooperation between the Boards of the different denominations we have been able to secure at reduced cost some new literature used by several Boards. Besides our regular annual issues (reports and statements) we have published two new leaflets. Another new production of our own was a series of pictures designed to show illustrations of all our foreign work. There are already prepared two pamphlets which had to wait publication in order that their cost might not fall on this year's accounts.

"The Mission Field." The very general commendation of the monthly magazine published by the Boards of our church has at times risen to expressed praise. If *The Mission Field* could be read in every home of our church the problems of missionary education would be solved for pastors and consistories. Mr. W. T. Demarest has continued to be the Editor-in-chief and has made improvements in both its management and quality. The circulation has increased to 6,987. The Board has paid its share of the deficit in the magazine's treasury as usual.

**"Neglected
Arabia."** The quarterly issue of this organ of the Arabian Mission has been continued. It has again proved its value in making new friends for the work and being a big factor in maintaining interest.

**Classical
Missionary
Agents.** This body of "militia" has grown in efficiency. Some very helpful new methods in their work have been discovered, and the good old ones have been further developed. In some Classes the agents have visited the churches to stir them to greater activity; in some they have sent circular letters to ministers and laymen informing them of the state of the work and the extent to which their Classis is supporting it; in some they have arranged tours of visitation by returned missionaries. There has been a fair attendance of these men at all the meetings of the Board or the Western District Committee besides the fall meeting which they were expected to attend and which was made an all day conference.

**Recognizing
Responsibility.** Many churches are showing that they realize how far short of supporting the work they come even when paying the salary of their "own missionary." It requires for the maintenance of the work of a missionary a sum about equal to his salary and several churches that have their "own missionaries" are trying to support their work also. This is an illustration of the general advance our churches have made in recognizing their responsibility for the maintenance of the work, which was accelerated by last year's Consistorial Conferences. It was impossible to hold many of these conferences this year except in the West. In those held in the East the emphasis was placed on system in giving. It is most encouraging to know the increase in the number of churches that have adopted a system of weekly gifts for missions pledged in an every-member canvass. The results of such a system have been: to the church—increased support and more vigorous life; to the Board—increased, regular support and an intelligent interest in its work.

**Missionaries
in America.**

The missionaries who return to this country find that furlough does not mean vacation. They have been glad to spend their time in visiting the churches to talk of their work. This gives the missionary a view of the church that he needs, and gives the church an opportunity to become acquainted with its foreign representative and gather information about its foreign work. Such service of our missionaries is invaluable.

The Corresponding Secretary has added to his administrative work many more visits to the churches than usual. The President of the Board made a trip into the West at the close of the year. These visits to the churches, which have been eagerly invited and cordially welcomed, show what possibilities and resources there are still in our denomination that may be made available to our work when our consistories will adopt an efficient system for the churches' giving, attend to the missionary education of their people, solicit large gifts for special needs, induce members to make bequests to our Board. These things can only be accomplished in connection with a genuine revival of prayer for missions. Contributions to *The Christian Intelligencer* giving missionary news and methods were made regularly part of the year.

FINANCIAL.

**Receipts,
B. F. M.**

The receipts of the Board for its regular work were \$175,129.08, of which \$143,272.08 were from collections, \$23,392.17 from legacies (less expenses), \$4,964.83 from interest on invested funds, and \$3,500 conditional gifts. Beside these amounts \$60,149.97 were received for special objects outside the appropriations. The total receipts of the Board, therefore, for all purposes, were \$235,279.05. Among the special objects were the gifts of \$1,862.69 for the relief of famine sufferers in China, \$15,220 for the Henry N. Cobb Memorial, \$5,000 for Voorhees College Principal's House, \$650 for the Scudder Memorial, \$5,875 additions to the Security Fund, \$5,000 to be held in trust for the Woman's Board, \$2,500 to be held in trust for the Arabian Mis-

sion, and, through the Woman's Board, \$6,500 for the building and equipment of the Mary Lott Lyles Hospital, \$2,000 for the purchase of land adjoining the Mary Taber Schell Hospital, \$1,000 for the Ferris Seminary heating plant, and \$1,000 for a Hindu Girls' School in Arcot.

Receipts, These were, from collections, \$31,251.41, including \$1,685 from the Students' Christian Association of the University of Michigan. In addition there were received for special objects outside the appropriations \$17,738.90 (including \$8,000 for a hospital in the Muscat Station and \$5,000 for the medical work at Kuwait, and from the Woman's Board, \$2,598 for the Busrah Girls' School, or \$48,990.31 for all purposes, regular and special).

The receipts of the Board and of the Arabian Mission taken together furnish the grand total of \$284,269.36. If to this there be added the special fund raised since the books closed but applicable to the same year, \$3,500, the total becomes \$287,769.36, showing an increase of \$5,538.50 over the previous year. This is the highest point ever reached in the treasury of the Board. These receipts have charged against them, for collection and administration, including interest on borrowed money, $7\frac{1}{4}$ per cent., or omitting this item, $6\frac{1}{2}$ per cent. Putting these figures into the usual tabular form we have:

RECEIPTS.

For the regular work of the Board:

From Collections, etc.....	\$143,272 08
From Legacies, net.....	23,392 17
From Interest on Funds.....	4,964 83
From Conditional Gifts	3,500 00
	<hr/> \$175,129 .08

For special objects outside the appropriations, including interest on

special funds	\$25,874 97
Additions to Funds.....	34,275 00
	<hr/> 60,149 97
	<hr/> \$235,279 05

For the Arabian Mission:

Collections	\$31,251 41	
Special objects outside the appropriations	17,738 90	
	<hr/>	48,990 31
Total receipts		\$284,269 36
Deducting Legacies and Interest...		<hr/> 37,856 34
Total of all contributions, 1912....		\$246,413 02
Total of all contributions, 1911....		<hr/> 240,915 87
Gain in contributions, 1912.....		\$5,497 15

The total receipts are at the rate of \$2.50 per member and the total of actual contributions \$2.10 per member as against \$2.41 and \$2.06 respectively last year.

Expenditures, The expenditures of the Board for its regular work were \$176,146.85, distributed as follows:
B. F. M.

For the Amoy Mission, \$33,857.86; the Arcot Mission, \$67,812.75; the North Japan Mission, \$27,929.39; the South Japan Mission, \$28,829.11; for the four Missions, \$158,429.11; for interest on loans, \$2,321.56, and for Home Expenses, both for collection and administration, \$15,396.18.

Arabian Mission. The expenditures of the Arabian Mission for its regular work were \$35,074.77, of which

\$32,213.84 was for the work in the field and payments made in New York for account of individual missionaries, and \$2,860.93 for Home Expenses.

A detailed list of expenditures both for the Board and the Arabian Mission will be found in subsequent pages in the Treasurer's Report.

WOMAN'S BOARD.

The receipts of the Woman's Board from all sources were \$71,057.51. There were no legacies received directly by the

Board. If from the total amount received last year the Jubilee offerings of Ladies' Societies and the amount received from legacies be deducted the amount received this year from regular sources is about \$1,600 beyond that received last year.

The Woman's Board paid over to the treasury of Synod's Board for the regular work in India, China and Japan \$60,052.88 and for the Arabian Mission \$8,169.99, making a total of \$68,222.87.

The Board can only repeat the expression so often made of its sense of appreciation of the generous spirit of cooperation which animates the devoted workers of the Woman's Board. Its thorough system of organization of Auxiliaries and Classical Unions has served to band together the women of the Church for aggressive Mission work throughout almost the entire denomination. The labors of its untiring and effective speakers and its varied and interesting publications have been a stimulus to individuals, to churches and to the Church at large. Its substantial and growing contributions have served to maintain an appreciable part of the regular work in our Mission fields and also to supply many special wants of the Missions which it has been beyond the power of Synod's Board to afford. During the past year representatives of this Board, its Corresponding Secretary and one of its Honorary Vice Presidents, have visited the Mission Fields of India, China and Japan and have thus brought into still closer relationship the work at home and on the field.

CONCLUSIONS.

There are two problems that are always with us in connection with the administration of the foreign missionary enterprise: those of men and of means.

The Problem of Men. The Missionaries commissioned for service in the Foreign Fields of the Board during the year number ten, of whom three will be supported by the Woman's Board. This is somewhat below the average of the past four years during which we have followed the plan of the Forward Movement, that average having been

twelve while the standard adopted was fifteen. In further pursuance of the definite plan adopted last year to strengthen the Japan Missions and give them something of the missionary enrichment of recent years which they have not shared with the other Missions, the Board has commissioned eight of these new Missionaries to that field. Of the others one goes to China and one to Arabia. The Board considers itself fortunate in being able to commission as the leader of this reinforcement to Japan the Rev. N. H. Demarest whose early service in that country and devotion to the missionary purpose has led him to give up a successful pastorate in America to return to the work of his early ministry. It is an interesting circumstance and one worthy of note that all but one of these ten appointments represent the Eastern section of the Church, quite the reverse having been true of recent years.

The altered conditions in China constitute an urgent call to enter immediately upon the enlarged opportunities afforded and the unexpected withdrawal of several missionaries from India on the ground of health, make a strong appeal to the Board and the Church to send further reinforcements to these fields in the near future.

The Problem of Means. One of the essential parts of the Forward Movement to which the Board and General Synod are alike committed by repeated action is an annual advance in the standard of giving to this phase of our Church life of \$25,000. For the year under report that standard was fixed at \$275,000. The contributions of the Churches and their allied agencies have amounted to about \$250,000, while receipts from all sources have exceeded the standard set by about \$10,000. There would, therefore, appear to be no good reason why the plan adopted should not continue to be operative. The Board is thus constrained to ask that for the coming year the standard be set at \$300,000. It would also earnestly recommend that plans be laid at once in all our churches to secure this amount so that it will be more evenly distributed over the year. This can not be too strongly urged upon the officers of the Churches for the simple and sufficient

reason that the appropriations need to go forward to the fields in regular monthly installments, *one-twelfth of the whole amount each month.*

At present about forty per cent. of the receipts of the year reach the treasury of the Board during the last two months of the year. In the meantime the Board must needs borrow during all the lean months, and the gifts of the churches fail to reach the fields by so much as the Board expends on interest on the borrowed funds in addition to the amount set apart for home expenses. This year two additional missionaries with their families could have been maintained on the field for the amount thus expended on interest.

For the purpose of meeting an occasional shortage in receipts, the Board has maintained a Security Fund which through the years has grown to \$56,000. Realizing the value of such a Fund an especial effort was made last year to increase it, as a result of which about \$6,000 were added. While a Security or Sinking Fund of \$50,000 may and did suffice when our business amounted to only \$150,000 a year it is quite inadequate when dealing with an annual budget of \$300,000. After exhausting our Security Fund collateral and borrowing capacity during the months when the receipts were comparatively small no recourse remains to the treasury other than a delay in remittances to the field. This brings about real hardship and serious embarrassment to our Missionaries. To receive no funds for their own maintenance for one or two months creates a situation to which they should not be subjected; but to be placed in the awkward position of withholding the meager salaries of the Catechists and Teachers until the delayed remittances reach the fields is more than an embarrassment. It is an injustice to our faithful workers and a discredit to the Board. The Board, therefore, cannot urge too strongly upon the Churches that they make some effective plans for the *distribution of their benevolences over the year* and that the Church treasurers forward to the Board treasury *from time to time* such funds as they have in hand.

Could the contributions begin and continue to flow in on this regular and enlarged scale, it would thus have several distinct advantages:

(1) It would diminish the necessity of borrowing during the summer and fall the funds absolutely necessary to carry on the work, and so, in corresponding degree, lessen the charge for interest on loans.

(2) It would tend to distribute the effort of raising money more generally over the entire year, thus avoiding the strenuous endeavor, not to say struggle, during the last month or two, to bring up arrears and secure the full amount desired. Too many great and sacred interests are involved, to make it wise or right to subject them, as now, to the hazards of the last two months, largely the last month, of the fiscal year.

(3) It would often enable the Board to grant requests which come from the Missions for objects worthy in themselves and really, often imperatively, needed, but outside the regular appropriations, without having recourse to special appeals which are confusing and distracting and, to a greater or less extent, interfere with contributions for the regular work. To guard that work and secure the amounts necessary to meet the appropriations for its maintenance, is the Board's first care. It should be, also, the first care of the Church. With larger regular contributions, it might in time be possible to embrace what are now called "special objects" in the general appropriations, or add them to the appropriations from time to time as they arise, thus abolishing the distinction between "regular" and "special" contributions, to the relief of the Board, the Missions and generous donors in the Church.

The Board presents the report for the year to General Synod and to the Church with a consciousness of profound thankfulness for this opportunity of yet another year's stewardship. We are deeply grateful that the work of the year bears unmistakable evidence of having commended itself to the confidence of the Churches and to the blessing of God. To witness in these responsible relations the doubling of the gifts of the Church toward this object within the six years during which we have been following the Forward Movement is indeed a privilege. We humbly thank God that He has so greatly increased the number of those whose eyes are continually upon the world. Surely this is the time to show that the vision of our opportunities has not faded,

and that our own hearts have not ceased to respond eagerly to the call of the Master.

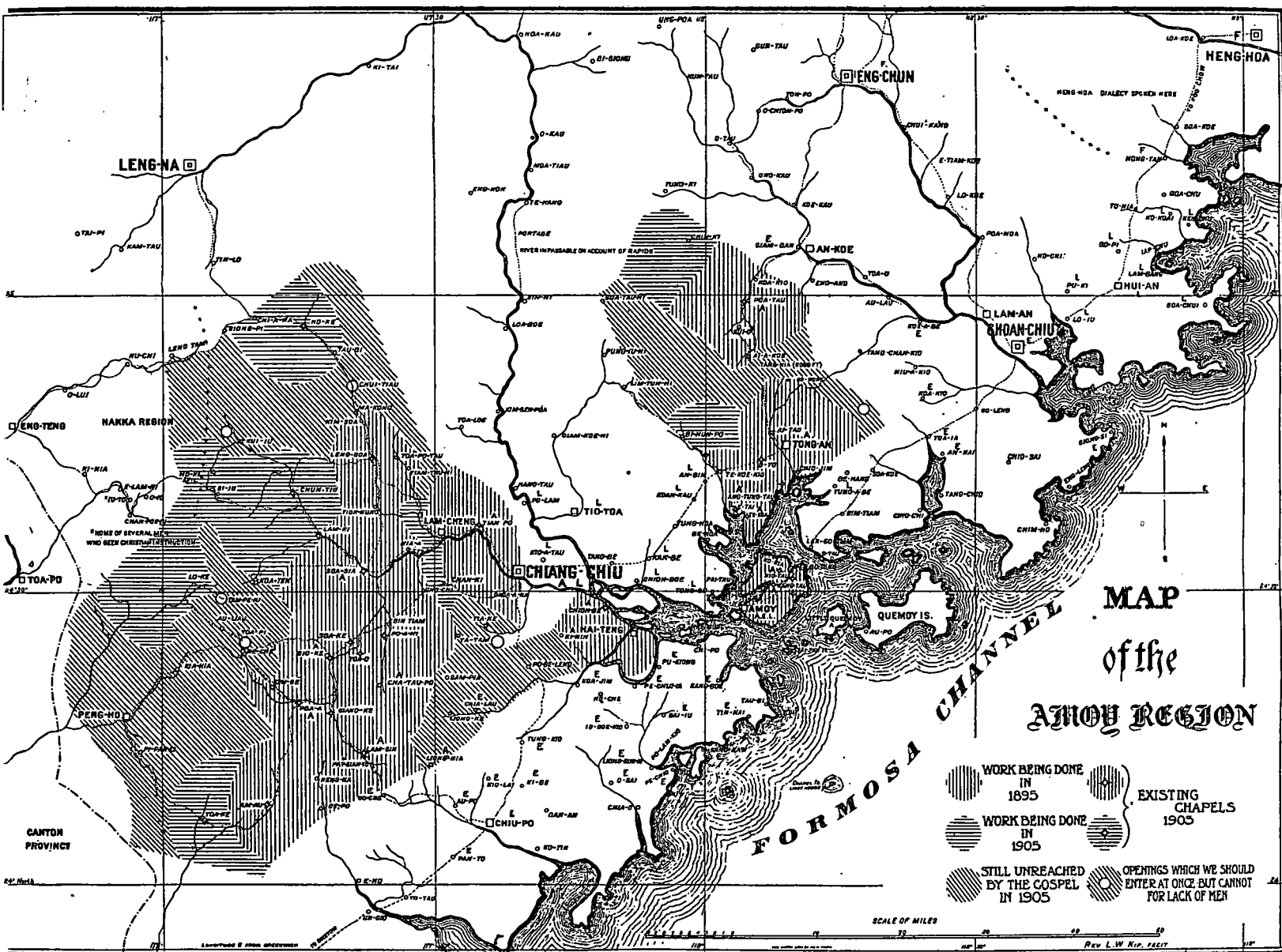
Surely this is the time for the Church to show that it appreciates what it means to our Missionaries out upon the high places of the field to see the answer to the prayers of a century fulfilled when a whole nation breaks out of its dull indifference and pleads for Christian enlightenment. It is when the Church is cutting a channel of ministry and service to others that it discovers its own hidden springs. There can be no faltering, therefore, as we turn our faces to the unfinished task of the century before us.

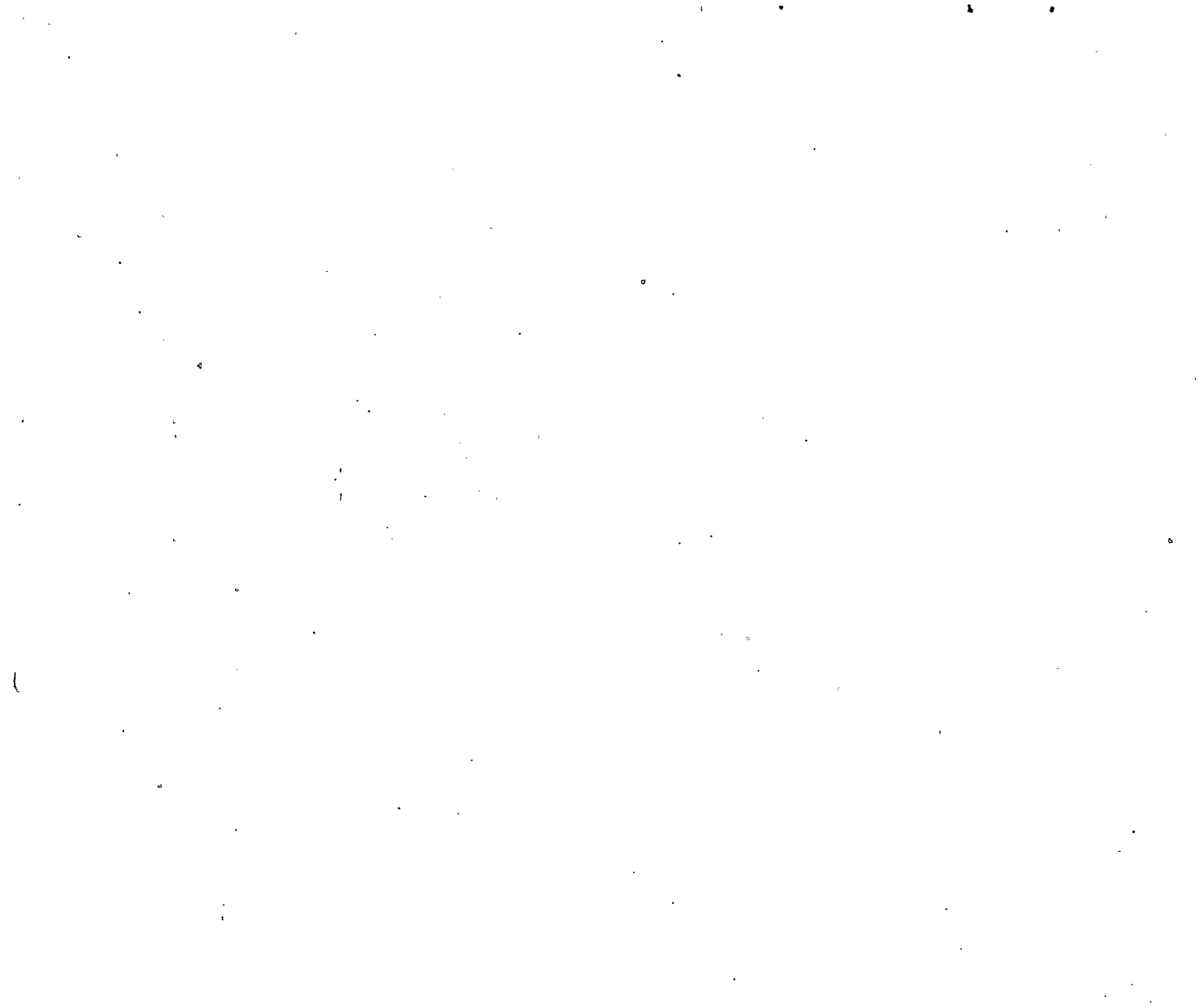
In accordance with established custom the Board respectfully suggests that the first Sunday in November be set apart for the consideration and prosecution of the work of Foreign Missions in all our Churches by recommendation of General Synod.

A handwritten signature in dark ink, appearing to read "H. I. Cleaveland". The script is fluid and cursive, with the first letters of the first and last names being capitalized and prominent.

Corresponding Secretary.

Approved by the Board, May 17, 1912.





THE AMOY MISSION, CHINA.

FOUNDED 1842.

Area occupied, 6,000 square miles. Population, 3,000,000.

Missionaries.—At Amoy: Mrs. J. V. N. Talmage, Mrs. H. C. Klip, Miss K. M. Talmage, Miss M. E. Talmage, Rev. and Mrs. P. W. Pitcher, Miss L. N. Duryee, Rev. and Mrs. A. L. Warnshuis, Dr. A. Bonthius, Miss B. M. Ogsbury, Mr. H. Renskers, Dr. E. J. Strick. At Tong-an: Rev. D. J. S. Day, Miss K. R. Green, Miss L. Vander Linden. At Chiang-chiu: Miss M. C. Morrison, Rev. H. P. DePree, Rev. H. J. Voskuil. At Sio-khe: Miss N. Zwemer, Rev. and Mrs. H. P. Boot, Dr. J. H. Snoke, Rev. W. H. Giebel.

Associate Missionaries.—Mrs. H. P. DePree, Mrs. J. H. Snoke, Mrs. D. J. S. Day, Mrs. A. Bonthius, Mrs. E. J. Strick.

In America.—Rev. F. Eckerson, Miss M. W. Shepard, Mrs. J. A. Otte.

STATISTICAL REPORT.

CHURCH ORGANIZATIONS.	Constituent chapels.*	Received on confession.	Received on certificate.	Dismissed.	Died.	Excommunicated.	Removed.	Present members.	Suspended.	Infants baptized.	Baptized non-communicants.	Inquirers.	Contributions (silver).
Sin-koe-a	2	8	1	2	7	.....	.....	215	6	5	132	30	\$2,898 00
Tek-chhlu-kha	2	24	4	2	4	.....	.....	295	10	33	181	40	2,085 00
O-kang	4	17	1	1	4	.....	3	182	10	5	125	80	1,533 00
Tong-an	7	11	1	1	3	.....	.....	179	22	26	133	120	1,297 00
Hong-san	5	5	1	1	5	.....	.....	93	5	8	64	150	698 00
Chioh-be	2	5	2	1	1	.....	2	126	12	9	75	10	3,828 00
Chiang-chiu	3	3	1	1	2	.....	.....	186	18	18	124	40	2,190 00
Thiang-po	2	1	1	.....	5	.....	.....	56	4	.....	25	16	324 00
Soa-sia	5	.....	.....	2	1	.....	.....	47	2	.....	25	17	528 00
Leng-soa	3	4	1	.....	3	.....	.....	45	3	4	38	10	407 00
Toa-law-teng	3	.....	1	.....	5	.....	.....	59	3	1	59	15	281 00
Sio-khe	3	.....	.....	.....	4	.....	1	90	3	3	70	10	343 00
Lam-sin	1	7	.....	1	3	.....	.....	88	5	14	85	40	419 00
Poa-a	4	.....	3	.....	8	.....	.....	127	7	.....	37	32	456 00
Kam-un-hoe	3	3	.....	1	1	.....	.....	45	.....	2	13	40	628 00
Totals	49	88	17	17	56	5	6	1833	120	131	1186	650	\$17,915 00
Totals for the South Fukien Synod: 39 churches	146	231	51	42	125	11	15	3800	277	276	2815	1631	\$34,835 00

*Each church organization is "Collegiate"; this column shows the number of the places having chapels which combine to make each church.

REPORT FOR 1911.

All the sections of our report this year have

Introduction. one mark upon them, "Interruption." Not the interruption of the usual annoying little disturbances which are bound to come, for which we must prepare and which we must ignore as soon as they are past, but one large interruption has come upon us all. A revolution broke out in the

land. We hope however that "interruption" will be the least result of this great commotion. For the present the interruption is annoying enough, but we have already come to the place where we can overlook that, in the hope of the more glorious results which the future undoubtedly will have in store for us.

Other Missions in different parts of China have been giving furloughs to some of their members during this time of disturbance so that they may return when quiet is restored and the people are able to receive the enlightenment which all will now want more than ever before.

This revolution requires more than a passing notice. After cropping out in several different and very widely separated places it finally centered in the very heart of the country and spread like wildfire over its length and breadth, leaving no section untouched and no part undisturbed. It seemed as if it had motory as well as sensory lines of intelligence in every center, large and small, all over these eighteen Provinces. There were both organized and unorganized revolutionists in every city. In many places the change was almost as easy as the investment of a new county officer or the installation of a new pastor.

The old Empress Dowager, Hsu-chi, when she took over the reins of government in order to show her son how to rule, no doubt meant to strengthen the position of the royal house, but she no less certainly confirmed and hastened the movement which now has dethroned her successor.

And what shall be said of the revolution as such? One element of strength in it seems to be the "Ko-lao-hoe," a secret society which shelters all sorts and conditions of men, and whose actions are as unscrupulous in some places as they may be laudable and straightforward in others. But everywhere the foremost, the best and most progressive people in the land flock to the new standards, and they give strength and respectability to the movement, but for which it long ago would have dwindled down into a mere discontented revolt. It is only when the unscrupulous, the adventurous and the discontented unite their energy with the zeal of the honest, progressive statesmen and the true patriots that a nation is born in a day and a great people can turn from despotism to liberty.

New China can not be said to have accepted Christianity, but it has put away many prejudices, and recognizes it as the source of many of the benefits which are being enjoyed by other peoples. The new government will accept many of its fundamentals with regard to society and morals, if not its personal salvation, and thus give the missionary a large field in which he will be accepted at face value and not at the discount of being a foreigner.

In looking over the year's work we find causes **General Survey.** both for grief and for thanksgiving.

Early in the year we were all called upon to mourn the sudden departure of Miss Alice Duryee. She had worked up till Christmas, but failed to attend Mission meeting on account of what we hoped would prove to be a temporary indisposition. But she made no improvement and it was decided to take her home as soon as possible. She left Amoy on January 13th, but passed away on January 26th, while en route.

Rev. Frank Eckerson left Amoy on furlough June 27th, his going being hastened by the serious illness of his mother. Later in the summer the doctors found it necessary to send Miss Shepard home on account of her health. She left Amoy on September 11th.

Although we hope for great results from this revolution in the near future it has seriously interfered with all our up-country work during the closing months of the year. Early in November the country became so disturbed that, consulting with the Consul, the Mission decided to close all the girls' schools outside of the port. Shortly afterwards a dispatch came from Peking "strongly advising" that all American women and children leave the interior, and by November 16th, those of our Mission were all in Amoy.

We are thankful for the arrival of three more juvenile members. Lois Margaret DePree, Harriet Evelyn Boot and Dorothy Bonthius have come to add cheer and brightness to three homes in our Mission.

We also thankfully welcome to our number Dr. and Mrs. E. J. Strick, who arrived in Amoy on December 31st. We extend to the Board our hearty thanks for so quickly filling the vacancy made by the death of Dr. Otte.

The material prosperity of the Mission is indicated by several building projects. A dormitory building was purchased for the Boys' Primary School on Kolongsu. In Tong-an a Woman's School is under construction and sites have been secured for a future Woman's Hospital and for the ordained missionary's residence. In Chiang-chiu the Boys' Primary School was completed and the site for the Middle School was enlarged by the purchase of more land. In Sio-khe the residence for the ladies is under construction. The Mission is greatly indebted to our Consul, Mr. Julean H. Arnold, for his valuable advice and assistance in obtaining proper titles to all this land.

During the year we were glad to welcome a
Visitors. large number of visitors to our Mission. Miss O. H. Lawrence and Miss M. M. Nash stopped in Amoy on their visit to our various mission fields. Miss Alice B. Van Doren and her mother, of India, arrived soon after on their way home on furlough. The Rev. Charles S. Wyckoff, of Brooklyn, stayed with us a few days while on his trip around the world. This fall the Misses Euphemia M. and Anna W. Olcott, Miss Katharine C. Brayton and Miss Julia D. Mann were not deterred by the revolution from visiting us and seeing China.

EVANGELISTIC WORK.

In 1907 some of the churches of the Sio-khe District were reported as passing through a sort of winter season. These churches apparently have not yet passed that season and others seem to have entered that state of pause.

Special activity is reported from two sources. At the time of the Chinese New Year festivities the Chiang-chiu church joined with two L. M. S. churches near the city in renting a room on the specially wide street where those festivities are held. The room was always filled and the Gospel story was told to many who never hear it otherwise. The Leng-soa church has endured some persecution, but the spirit awakened there two years ago is as earnest as ever and has kept the people steadfast through the trial, and ever actively preaching the Gospel.

At the beginning of the year a great deal of interest was aroused in Sunday School work by a visit from Mr. Frank L. Brown of Brooklyn, and Rev. E. G. Tewkesbury, the Sunday School Secretary for China. Later two of our young men attended the school for teaching Sunday School methods, on Kul-ing, and they are keeping up the interest.

AMOY DISTRICT.

The O-kang church includes four stations.
O-kang. Of these Chai-chhng has been without a preacher, and little work has been done there. At

Kang-thau the lawsuit, inherited from the year before, concerning the title to the site which the Mission purchased for a new chapel, has occupied so much time and attention that little other work was done. Early in the autumn a settlement of the case was agreed to, by which the Mission accepted three shops and the land on which they stand in exchange for the land that we had purchased. These shops are well located in that they are right in the town and easy of access. We were trying to purchase an adjoining piece of land, when the revolution occurred, putting a stop to all negotiations.

At Na-au the feature of the year has been the acquiring of a building, which was easily made over into a chapel, school, and parsonage all in one. The people here are banking on the promise of the home Board to give them \$500 gold. They themselves have already paid out for this building an amount fully equal to that sum, and they are only a handful of church members. The balance that was needed—about \$900 Mex.—was obtained partly from friends in non-interest bearing loans, and partly by other loans, for which the elders and deacons became personally responsible, and they promised to pay the interest out of their own pockets. The acquiring of this property could not be postponed until the Board might be able to send out the money promised; because the property could now be acquired at only a little over half its value by a cash purchaser and the audiences had outgrown the capacity of the rented building. The church members at Na-au are all personal workers, and the results are very evident in the growing congregation.

Kio-thau is the central station of this church, where the pastor, Ong Ki-siong, resides. He has been physically feeble throughout the year and the work has suffered accordingly. In the late autumn, the Classis made him emeritus pastor. So altogether the evangelistic work on Amoy Island has its lights and shadows. It has been brightest at Na-au, and darkest at Kang-thau and Chai-chhng. But at the end of the year the light is brighter than it was at its beginning.

In Amoy city, the work of the churches during the year has not been marked by any one outstanding feature. More emphasis than ever before has been placed upon Sunday School work. The organization of kindergartens in both churches this year gave the Sunday Schools trained teachers for the small children. Mrs. Warnshuis has also had classes of junior boys and girls. At the end of the year, the Tek-chhiu-kha class was turned over to the school teacher and a new class of heathen children was begun. The picture scrolls sent out from home by several friends have been a great help in this work. On Thursday evenings Mr. Warnshuis held a teachers' training class which has been regularly attended by more than twenty members of the two churches.

The preaching services on Kolongsu are a part also of the work of these two churches, and the members of the Mission have taken their share of the Sunday services.

Six Bible women have been working in the churches and out-stations of Amoy, this year the same as last, and some of them have done very good work. The woman working at Na-au is the mother of one of our pastors and she is a strong factor in the life of that station. She has done much to stimulate the spiritual life evident there. Because of advancing age the pastor's wife at Kio-thau has been unable to give the leadership and sympathy necessary, and the work there has consequently suffered.

The ladies also have made many visits to these churches and out-stations, sometimes spending several days in a place to hold classes and visit the homes. Much time and strength were also

put into the weekly clinics held in the hospitals. This work affords great opportunities for seed sowing, though the harvest is often not apparent.

CHIANG-CHIU DISTRICT.

At the Chinese New Year the church **Chiang-chiu.** united with the two London Missionary Society churches, located just outside of the city, in renting a small room on the specially wide street where those festivities are held, and in preaching to the crowds. For about ten days, as the crowd thronged this street, attracted by picture shows, jugglers, medicine men and venders of toys, our evangelistic band assisted by instrumental music kept the room filled all day, and the Gospel story, listened to attentatively, was told again and again. The largest share of the work was done by our church and efforts were made to keep a list of the interested hearers and follow up the work. The results of the new venture were so encouraging as to warrant its repetition in 1912.

The regular work of the church has continued as usual. The men's classes in the Sunday School have retrograded, but the work for the women and children is promising. The women's side of the church is always well filled. Often as many as forty or fifty little children are gathered in the afternoon for a Bible story. This class was begun by Mrs. DePree and in her absence the kindergarten teacher has continued the teaching.

The out-station, Sin-tng, reports an increase of hearers. Twice during the year there has been a change of preachers, but things are more hopeful than they have been for some time, in spite of the changes.

At Khaw-aw, the meetings still continue in the house of a paralytic. Our book-room manager walks out there each Sunday to do the preaching and he often stays until Monday to be of more help to the brethren. Recently they began preaching to the heathen on Sunday evenings and the response was encouraging, but the unrest due to the revolution made it necessary to give up this evangelistic effort.

The Chioh-be church reports five additions on confession during the year. There are twelve under suspension and probably some will be excommunicated when the Classis meets. Although this is discouraging, it is essential to the welfare of the church, and we are glad when consistories are zealous for the purity of the church. The interest of this church in the education of the young continues, and one hears every now and then of the fruits of the school. Recently a graduate of this primary school, who had gone to Foochow to study, wrote the Young People's Society to tell them about the situation in Foochow. In a touching way he plead with them to try to win his heathen father who is opposed to Christianity. "What China needs," he said, "is not only a new government but new people. Only this can make the new government effective; not outward change, but inward regeneration."

At Hai-teng, the out-station of this church, there is no increase in the number of hearers, but the brethren have advanced by beginning street preaching on Sunday evenings. This is a hard field as there are so many who are unwilling to part with their possessions in order to embrace Christianity. The story of the rich young ruler finds many an illustration here.

From the Leng-soa church we may report the continuance of the evidences of spiritual life and growth awakened by their pastor two years ago. The brethren have continued their preaching tours through the neighborhood, in groups of two or more. Besides this they also took upon themselves the work of regular visits to one of their out-stations which has had no preacher this year. This was quite an arduous task as they had to walk more than half a day's journey carrying both bedding and rice with them, for at first the hearers at this out-station did not welcome them very heartily. They persisted however in all kinds of weather and now the pastor reports that those hearers have supplied bedding and oil for the lamps and are giving the brethren a hearty welcome, saying that now for the first time have they heard the true Gospel.

Another thing which illustrates the spirit in this church is their

conduct in a case of persecution this year. During the summer a gang of vagabonds located themselves opposite the church door and used all sorts of means to provoke the anger and resentment of the church. People coming to church were assailed with vile language and the services were disturbed with loud noises. As no protest was offered they grew more bold, finally setting up a gambling table in the church compound and making an effort to break down the doors at night. At this stage in the affair the attention of the local officials was called to the situation, and, aside from the formal accusation necessary, it was taken out of the hands of the church. This shows that the officials recognized and sympathized with the attitude of nonresistance taken by the church.

With such an example in the mother church, their second out-station, E-lang, has been unable to remain cold and indifferent and the preacher there reports that he has at different times had the assistance of his brethren in preaching in the nearby villages.

The best thing to be reported from this church
Soa-sia. is that the members have begun to look their condition in the face and to set their house in order. Three of its Consistory have since the beginning of the year vacated their offices. Soon after the new year a deacon was accused of gambling, which is a serious offense in our churches, and he removed to another place. Later two elders were found guilty of the same offense, one of whom confessed and was allowed to resign. The other was disciplined. The church is now suffering his revenge in many underhanded ways. There is hope for this church, for now after years of struggle it is willing to put away the evil from its midst.

Last New Year's we had at this church three days of meetings for exhortation and prayer. At one of its out-stations we later had a Bible institute for one week, at which two pastors and five preachers and a goodly number of brethren and sisters were present. This was a very profitable occasion to the preachers as well as to the lay members. One day was given to the celebration of the Four Hundredth Anniversary of our English Bible, and a

session to the discussion of the value of Sunday School work and its methods.

Thian-po. This church, now without a pastor, made an unsuccessful attempt to obtain one, in which its one out-station, E-gaw, did more than its proportionate share. They are very much discouraged. Their preacher, however, has made some attempts to better the situation, and with Mission help has repaired and brightened the church premises, which were in sore need of improvement. They are unable to call a pastor now, for lack of financial strength, but we hope that soon there will be a brighter future for them. A Bible conference met here on November first, but was dismissed early because the preachers were much disturbed by the unsettled condition of the country.

At the Mission meeting, in December, 1910, **Woman's Work.** Miss Green was transferred to Tong-an, this latter place having lost two devoted workers. Chiang-chiu was thus again left with but one lady missionary, and so unavoidably the country work has suffered, Miss Morrison finding it impossible to make many trips to other places in addition to the school work and general work for women in and around the city. Miss Shepard was appointed to work in this District and was expected to move here after the summer vacation. Her enforced return to America in September was a great disappointment.

In the autumn while Miss Morrison was ill, Mrs. Kip spent several weeks here helping with the work. She also made a trip to several places in this District. One of the Bible women went with her and this woman spent more than a month working in different stations, finding good opportunities for teaching the women and girls both on Sundays and during the week when she visited them in their homes. At one place she gathered ten or more women in the chapel every evening and spent an hour or two with them, studying the Bible or the catechism. We trust that one result of her work there, will be that some girls, and perhaps women as well, will be led to attend school at Chiang-chiu.

Up to the present time we have had very few pupils from these more distant country stations, owing in part to the ignorance, indifference and poverty of the people, and in part to the fact that a journey of two or three days seems a tremendous undertaking to those who very seldom leave their homes to go even the distance of a few miles.

A trip to the church at Leng-soa, had been planned for the autumn, but earlier in the season illness prevented and later on the unsettled condition of the country made it unwise to travel. All up-country work has now to be postponed indefinitely, but we trust and pray that it may not be for long.

The Bible women have, as heretofore, been **Bible Women.** faithful in their constant work of visiting and instructing women, both in Chiang-chiu city and the numerous villages around. We rejoice that so many women who were formerly ignorant of the way of life and wholly unable to read are now attending church, leading Christian lives and able to read God's Word for themselves.

A woman, who has been a member of the Leng-soa church for some years and who studied for two terms at our school was appointed by the Mission last July to do the work of a Bible woman. She has a large field for service in connection with the churches of Leng-soa and Soa-sia.

SIO-KHE DISTRICT.

The work for the year in this District is characterized by a great amount of material building, and a small showing of spiritual upbuilding. Perhaps the activity in one sphere has to some extent caused inactivity and lack of results in the other. We trust that the magnificent new hospital plant, as also the new church at Ho-san, both now nearing completion, will become successful agencies for winning souls for Christ.

During the year we were fortunate in securing the desired site for the new ladies' residence in Sio-khe. The foundations for this new house have already been completed, and the same builder, whose work on the hospital proved so satisfactory, is now building the superstructure.

At different times during the year, plague raged in various parts of the District. It is with thanksgiving to the Lord that we record that both native and foreign workers were spared and the work could continue without interruption from this source.

The Sio-khe church reports conditions no better than last year. At the beginning of the year a pastor of some standing was secured as supply. He has worked faithfully, but has found the task very difficult, and at the end of the year declines to serve longer. No new members were admitted.*

Despite the fact of political unrest, reports from Toa-pi speak of a few new hearers being added. Recent placards put up by clan elders stated that they would endeavor to protect travelers during the day, but could promise no protection from robbers at night. Gambling and violence increased, yet the preacher reports that opportunities for preaching are better than before.

The old church property has been completely torn down and moved a full mile away to Hosan, or Mt. Harmony. The street chapel, public and private kitchens of the new plant have been completed and the church building is now under roof. In spite of the opposition met with in securing this new site, we trust that the church will become a source of great blessing to the people of the neighborhood. In December a large clan fight, of several days duration, caused quite a stir in this church, for many of the church people are of the same surname with one of the contending clans and might have become involved. This year only three were added by baptism and confession, while the church lost one of her most faithful elders by sudden death. His simple, upright life was a constant witness in the church where he had for years served as door-keeper.

At Phaw-a, the nearest out-station of this church, a new chapel was completed a year ago. The building of this chapel here brought renewed interest in the doctrine. This year several men, who had not come to church for ten years or more, have been coming quite regularly. Upon inquiry one does not always find

that the purpose of the hearer is to find the way of salvation. He is often looking for other benefits. However, many have thus found the true way of life.

In March a District preachers' meeting was held there and the new chapel was dedicated at that time. In connection with this dedication several men told of the hardships of their past history and the joy in having a house set apart for the worship of the Lord. Also, many testified to the value and comfort of the Bible in their lives.

The Lam-sin church reports things quiet. The
Lam-sin. reopening of the school there has given new life in a different form as well as quickened the hope for the future of the church. No new church activity has been organized, but the usual means of grace have been continuously administered.

This church has scarcely held her own this
Poa-a. year. The pastor, physically weak as he is, has served on various committees, and is often on the road, now as missionary to a church in trouble, now as a queller of youthful and rash political activity. While his consistory outnumbers that of most churches, they are unable to take the place of the pastor, and his people suffer not a little spiritually through his frequent absences. Plague was quite active in two of the out-stations and interfered considerably with the work, even necessitating renting new quarters for the chapel in Toa-khe. Siang-khe again reports new hearers, but as yet no further admissions to church membership. This fall the latter place became a rendezvous for the "Fanners," an anti-foreign society, but after a few days the clan elders summarily dispersed them. The Poa-a church has the distinction of at present having, of her membership, at least six preachers and one teacher in Mission employ, four of them within her own bounds.

The meetings for the children of the boat
Woman's Work. people have been continued. The promise of a card brought large numbers, sometimes fifty, to listen to the Bible story and the attention was good. Dur-

ing the first half of the year the Sunday School, which was regularly conducted, was well attended and much enjoyed by the women and girls.

All but two of the most distant out-stations were visited during the year, the nearer ones several times. We had hoped during the fall to make a long stay at each of these farther stations but having been called to Amoy by our Consul all these plans had to be given up.

In a mountain village in the parish of the Lam-sin church a woman who was in our school last spring has been doing good work. She always walks the long difficult way to services on Sunday, but the older women in her village and those who have small children cannot do so. With them she has a service every Sunday evening. She is also teaching a number of the girls in her village to read and has persuaded several to go to school next year.

TONG-AN DISTRICT.

In December, 1910, on account of failing health, Miss Alice Duryee was unable to continue her work, and Miss L. N. Duryee was appointed to the Amoy District, the change to be made in September 1911, but the illness of her sister made it necessary for both to return to the United States early in the year. It was with great sorrow and regret that we lost these two experienced co-workers. Miss Green and Miss Vander Linden were then appointed to the work here, and so the committee for 1911 consisted of Miss Green, Miss Vander Linden, Mr. Eckerson until his leave on furlough June 27th, and Mr. and Mrs. Day, who moved to Tong-an the first of February, having been invited to share the ladies' residence until a new residence could be provided. In June Mr. Day had to leave for Amoy a month earlier than usual on account of fever which proved to be a case of typhoid. In October Miss Green had to spend a few weeks away from the District on account of malarial fever.

The news of the gift of Miss Alice Duryee made available for the building of the new ordained missionary's residence was re-

ceived with great joy and appreciation. The land desired for this site has now been purchased and arrangements are being made for building. The Woman's School is now in process of construction. The work was begun November 23rd and is to be completed on May 19, 1912.

The Tong-an church, after being pastorless
Tong-an. for three years, took great pleasure in the installation of their new pastor, Lim Tiau-chhek. We believe that this has already made for the progress of the church, and we pray that the new pastor may do a good work in this his first pastorate.

To understand our work properly one must know something of the lack of men to place in the out-stations connected with our two organized churches. While writing this report we received word of the death of one of our preachers. Last year also we lost one by death. Before this the number was insufficient and now we have as yet found none to take their places. On account of this lack of trained men we have had to use two men not regularly employed as preachers to supply the O-chi and Chioh-jim chapels. Ang-tng-thau, also without a preacher for some years, is looked after by the pastor and office-bearers of the Hong-san church. In spite of this, however, we are happy to record that through the interest of the neighboring An-khoe chapel, we have been able to re-open Khoe-a-be which has been closed for the past two years.

During the year, the women of the District
Woman's Work. were visited, though not as frequently as one could have wished, and there is cause for encouragement in the earnestness of many of the church women. The death of Miss Alice Duryee, as a direct result of her labors for them, made a deep and lasting impression upon many of the church people and has stirred some of them to a keener realization of the sacrifice of the Savior.

For some years past preachers' meetings have
Preachers' Meetings. been held in both the Chiang-chiu and Sio-khe districts four times a year, and one of them was a joint meeting. By these meetings we aimed to obtain three

results—first, instruction and inspiration for the preachers through Bible study and devotional services; second, as we met at the different places, a united effort to preach the Gospel to the people round about; third, the blessings derived from mutual fellowship on such occasions.

In Sio-khe these meetings succeeded fairly well and were enjoyed by the preachers. In Chiang-chiu on account of greater distances to travel and other adverse conditions, efforts have been made from time to time to change the character of these meetings. Now a change has been determined upon by which we expect the preachers of Amoy Island to join with us. One meeting a year will be held for study and conference. In the program arrangements will be made to meet the needs of all parties concerned. At such an annual meeting more leaders will be available and thus a better program possible. The concerted effort to preach the Gospel will not be given up but will be carried out by each pastor in connection with the preachers of all the stations of his own church and with the missionary. By thus breaking up into smaller groups, more places can be visited and the smaller stations which were unable to entertain the preachers' meeting will thus obtain a larger share of the benefits.

Chiang-chiu The Chiang-chiu city Young Men's Chris-
City Y. M. C. A. tian Association has been established for nearly
five years. The annual expenditure is nearly all
met by the Board of Directors. The membership is now over one
hundred, half of whom are Christians. The meetings are of
various kinds, comprising lectures, discussions, Scripture study
and prayer service. The attendance is usually about fifty or sixty.

A reading room has been opened where many newspapers and periodicals may be read by the public. An evening school is also conducted, which has over thirty pupils in classes studying Chinese, English, Mandarin and Arithmetic. We have an organ which is a great attraction to the teachers and the students of the various schools in the city. They come here to learn to play and to practice. There is a game room which is much frequented and enjoyed.

Since the revolution has broken out several hundred people

daily visit the reading room to see the newspapers, thus affording a splendid opportunity for telling them about Christianity.

EDUCATIONAL WORK.

It is well if one can report of any school in China these days that the work has gone forward quietly and uneventfully. The fever of revolution has affected all classes of society, and none more strongly than the students. At the date of drawing up this report, scarcely any of the National schools remain open. Some of our students became soldiers but we are thankful that the rest have continued faithfully at their studies.

AMOY.

Union During the past year we have been fortunate
Theological in our tutor and general supervisor, the Rev.
Seminary. Tan Soan-jeng, the "grand old man" of the church on the E. P. Mission side. By example and precept he has done much to impress upon the students that, in spite of the ferment and unrest that pervade the land, they must not allow themselves to be drawn away by various specious enticements, but must ever keep before them their true work and mission. As in previous years, we have engaged the services of two other tutors, one for classical studies and the other for Mandarin.

The foreign teaching staff of the past year consisted of Rev. J. Beattie (Principal), Revs. F. P. Joseland, T. C. Brown and A. L. Warnshuis. Courses have been given in the following subjects: Introduction, Exegesis and Exposition of both Old and New Testament books, Systematic Theology, Old Testament History, Apologetics, Church History and Sermonizing.

During the first term the students numbered twenty-three, but for various reasons three were unable to return in the fall, and later one joined the army, so the year closed with nineteen. In connection with the school there are, library and reading room, debating society, a Christian Endeavor and Y. M. C. A., all of which have been well attended and greatly enjoyed.

The Congregational Union, which last year had decided to dis-

continue its connection with this institution, has withdrawn that decision, and will remain with us. A project is on foot for raising the standard of the school by admitting only those who have had a full academic course, and already students who have not had previous academic training are being provided for in Bible Schools. The native Synod has established one such school in the city of Choan-chiu and as soon as the work develops, expects to open another in the city of Chiang-chiu.

Union Middle School. The scheme adopted last year for raising the standard of the school has been successfully inaugurated, and next year will witness further advance. On the sixteenth of February the school opened with an increased enrollment, twenty-three new students being admitted, making sixty-four in the four classes.

To the teaching staff of last year were added Mr. Ang Chheng-pho, a graduate of Foochow Methodist College, who gave good satisfaction teaching physics and geometry. Mr. Lui, formerly employed in a government school in Amoy, who has taught English, and a second classical teacher to teach Chinese. Also Mr. Warnshuis taught pedagogy and the Bible.

The second term opened auspiciously on September the sixteenth with an unusually large attendance. All the teachers but one, and all the students but two were present. One new student was admitted. The school was in good working order when, in October, the stirring times caused by the revolution, aroused the boys, and at one time threatened to break up the school. Five boys left, one of whom was killed by the firing of a powder magazine, and for a month or more the attention of the boys was divided between the revolution and their books.

It is especially to be noted that the Rev. P. W. Pitcher has this year completed twenty-five years as Principal of the school. The table below shows some of the results of his work. One hundred of his students are engaged in church work as pastors, preachers and teachers, and fifty more have chosen the medical profession, many of whom are active in the church as elders and

deacons. Truly the school has accomplished its purpose and we heartily congratulate the Principal.

Time spent in Middle School by pupils and what they became after leaving.	Pastors.	Preachers.	Teachers.	Doctors.	Students.	Business.	Farmers.	Dismissed.	No Record.	Totals.	Died.	Abroad.
4 years	10	23	62	12	3	9	1	4	0	124	11	15
From 2 to 3½ years.....	12	12	16	24	2	15	2	12	4	99	17	6
1 to 1½ years.....	0	4	6	9	5	16	5	6	17	68	7	11
Less than 1 year.....	0	3	2	5	5	13	3	8	20	59	5	9
Totals.....	22	42	86	50	15	53	11	30	41	350	40	41
Special students										12		
Enrolled in 1911										64		
Grand total										426		

Normal Instruction.

Last year's report made mention of the Normal School which had been opened with ten students in the autumn term of 1910. That experiment proved that we could not expect our own students, under present circumstances, to enter the Normal School after completing the Middle School; and also that a much more ambitious scheme than our present forces are able to carry through would be necessary in order to attract non-Christian students. The Mission therefore concluded to combine the proposed Normal School and the Middle School. The past year has shown the wisdom of this, for by this plan we have been enabled to raise the standard of the Middle School and to increase its efficiency much more rapidly than we could otherwise have done, and we have provided instruction for our Middle School students in Theory and Practice of Teaching. Courses in Pedagogy and Elementary Psychology have been taught, and the highest class has regularly taken practice classes in the Primary School. The students have shown great interest in this new work, and we believe its value will be shown in a year or two when they will be teaching some of our schools.

One of the greatest weaknesses of our ordinary Chinese teachers has been the teaching of their own language. In Arithmetic, Geography and other western subjects, they have object lessons

in methods of teaching in their own courses of study, but Chinese has always been taught in the old way. We attacked this subject at once when we began practice teaching, and the students have been very keen in attempting to practice their newly-learned pedagogical theories and in finding out the new methods of teaching primary boys to read and write Chinese words and sentences. This again emphasizes what was said in our report last year,—we are now only preparing the way for the coming of the long hoped for educationist, and as the months and years go by our need for such an expert to take care of this kind of work becomes more painful.

Kolongsu Boys' Primary School. The progress of the year consists largely in a better understanding on the part of those work- in the school of what is needed to increase its efficiency. But aside from that, there are a few things which show an advance over previous years.

The enrollment for the first term was 115, and for the second 134. The enrollment for the corresponding terms in 1910 was 125 and 89. The amount of fees has increased. We received for tuition \$411.90, and for board \$727.40, an increase of \$31.00 for tuition and \$112.00 for board over last year. The total of fees received during the past year is the largest in the history of the school.

As in 1910, seven grades have been taught. Only slight changes in the course of study have been made, and this is now fully in line with the work done in the Middle School, so that pupils can advance from one school to the other without difficulty.

Kolongsu Girls' Boarding School. On the school roll for the year 1911 there were 118 pupils the first half of the year, and 132 the second. In all for the year, there were 154 names on the roll. The fees collected from pupils amounted to over \$1,000.00, which was nearly half the year's cost for running the schools, including salaries for native teachers. This was doing better than any previous year.

The progress in studies has on the whole been satisfactory. Four girls graduated in June, and all four returned in the au-

tumn as teachers. The question of how to supply the needed teachers, because of the custom of early marriages, is a most difficult one. So we were very fortunate to keep all four of these for at least one term more. The school has steadily grown in numbers.

We have had but little illness during the year. Four of the girls were married, severally, to a preacher, a medical student, a business man, and a young Chinese in Manila.

The school has steadily grown in grade as well as in numbers, but what is the most satisfactory of all and most interesting to watch, is the development of character in the individual girls. Very markedly we see this growth.

We also have the joy of hearing from time to time good news from those who have gone out from the school, many of whom are leading useful lives as teachers, Bible women, doctors and preachers' wives. In a late letter from one of these, who is a teacher, she says, "I think often of our school and of all the benefit I have received from it. In return I have nothing to give excepting my whole self to the Lord for Him to use as He will. I greatly desire to be used by Him doing His work, but my heart is often fearful lest I say or do what is not pleasing to Him. When you pray do not forget to pray for me." The Christian character and usefulness of this girl are quite consistent with these words from her letter.

Charlotte W. This year the school has had forty-eight pupils **Duryee Woman's** on its roll, twenty-seven the first term, and thirty-three the second. As a whole the women have made very satisfactory progress. The teacher and matron, Mrs. Bi, has been untiring in her efforts for the pupils. Last summer she was not at all well and we were afraid she might not be able to take up her work again this autumn, but she recovered, and was ready for her duties when the school opened.

When a woman first enters the school she is given a primer, and after mastering its four pages, she is given a simple catechism, a hymn book, and a short life of Christ, in succession, and also begins to learn to write. This is the usual course for one term. Each morning a Bible lesson is given and in this way, before they

are able to read for themselves, they get a good deal of Bible instruction. About twenty of the women were heathen, or had attended church but a very short time before entering the school. Now one would not think of them as heathen, they are so changed and seem so bright and happy; indeed, eleven of them have been received into the church.

We like to keep the women more than one term, as a second and third term of study develops them mentally and spiritually very much. But many can not leave their homes so long; some can not stay even one full term.

One young woman of seventeen was a pupil this autumn. Two or three years ago through the influence of some relatives she was very much prejudiced against Christianity, but the influence of her little sister, who became a Christian in the Tek-chhiu-kha day school, made a great change in her last year. This woman did wish to learn all she could, and was so attentive to the lessons taught that she made rapid progress. She was unable to stay the whole term as she found that her husband during her absence had been led into gambling, but since her return home he also is coming to church.

Many other instances might be given of the good this school is doing for the women of China. Many women can point to it as the place where they found Christ. The cost of this school for the year was \$531, of which our Mission paid \$303.

Amoy Day Schools. The two Amoy churches this year changed their girls' schools into kindergartens, which have been flourishing, one having 35 pupils and the other 70. These schools are not under Mission control, but we contribute a sum towards the teachers' salaries.

CHIANG-CHIU DISTRICT.

Girls' Boarding School. School reopened last winter, after the usual Chinese New Year holidays, with bright prospects. We were very fortunate in being able to secure as teacher, a young widow, who years ago was a pupil in the Kolongsu Girls' Boarding School, and who for some time

had taught the Girls' Primary School at Sin-koe-a. The influence of this teacher over the pupils has been good and her work has always been well and faithfully done. Consequently, the progress of the pupils has been satisfactory. The enrollment for the spring term was sixty-five, and the entire number for the year was seventy-seven, which is a record. This number included a few women who attended one or two terms. We have also had several heathen girls who read for one term only, but we trust the Christian teaching and influence of the school will be permanent in their lives, notwithstanding their stay was short.

The opening of the school this autumn was delayed a week, owing to a flood which happily did but little damage in Chiang-chiu, although the roads were impassable for some days.

Not much more than five weeks after the opening of school disquieting rumors became current in connection with the revolutionary movement which had reached Amoy, and soon the city was panic stricken, great numbers of the people fleeing to other places to escape, they knew not what, calamity. At the time of the Taiping rebellion this city suffered terribly, and the people seemed to fear a repetition of these horrors. As conditions both here and at Amoy seemed to threaten trouble, our school was closed on advice from the Consul, and the ladies left for Amoy.

**Boys' Primary
School.**

The Chiang-chiu Boys' Primary School at last has realized its long cherished hope. The year was begun in the old quarters at the church with fifty-four boys, but in the fall term it was possible to move into our own building which was completed during the summer. Just as school was about to open in the autumn, a flood occurred which spread over half the area of the city and delayed the commencement of the work. Studies had only been fairly entered upon when another flood caused a short intermission. Later, when the city was in a state of excitement due to the anticipated taking over of the government by the rebels, and more than three-fourths of the people left the city, the pupils failed to come and a period of intermission was again forced upon us. And when we once more opened it took two weeks to get even half

of the forty pupils to return. So there have been various things to interfere with the smooth running of the school.

The work, however, has been of a better grade than previously, due to the efforts of the new head teacher, Chhi Thian-iu, who was appointed to that position in the summer, and also to the fact that at the close of the first term a uniform examination was held, together with the Sio-khe and Amoy schools, for fifth grade pupils; as a result of which, both teachers and pupils have been inspired to do better work. The school now has two of the grades of the Higher Primary and is working towards the full course of four years.

There have been eighteen listed as boarders, although the number living in the school has not exceeded eight. Many take only the noon meal at the school. During the fall term one of the boarders died in the school of cholera. It brought some consternation into the hearts of the little boys to have a comrade who had attended classes in the afternoon dead before noon of the next day. We are thankful that no other cases have occurred.

Kindergarten. For several years some of the leaders in the

Chiang-chiu church work in this city have expressed their conviction that kindergarten work is a phase of education which ought to be undertaken. Once the church did make an effort, but it was impossible to secure a trained teacher, and the experiment was not successful. Fortunately at the beginning of this year a young woman trained in the Amoy kindergarten was obtainable, and the Mission made use of the opportunity to open such a school. A room in the church compound was made available and thirty pupils were enrolled. For many reasons the attendance this fall has fallen off, yet a fine beginning has been made and a good influence exerted over the little tots.

There have been five day schools in the
Day Schools. Chiang-chiu District this year. Leng-soa is the second largest day school in the District. The same energy which is manifest in this church extends also to its school. The teacher of last year returned to his studies by enter-

ing the Theological School and another was found. This man, though he has been a preacher for years, seems to have done satisfactory work at teaching. At the end of the spring term twenty boys were examined, four of whom were in the higher primary grade. This autumn the number has fallen to eighteen.

By the withdrawal of two teachers from our force, to continue their studies in theology and medicine, the Mission was unable to appoint men to the schools at Soa-sia and Thian-po. The people of these places, however, were unwilling to close their schools and both made shift to get a teacher, in spite of the fact that they could get only eight or ten pupils to attend. One of them hired a teacher whom the Mission would not employ, while the other secured a man who had just resigned from the Mission.

At Hai-teng the preacher has also been teaching school. The brethren there are very anxious that he should do this in order that their children may learn to read and get instruction in the Bible. Though we desire that a preacher give all his time to his church work and preaching to the heathen, yet the Mission has made no objection in this case, for perhaps he could not better employ the time than by thus building up his little flock, as long as the Mission is unable to provide another teacher.

SIO-KHE DISTRICT.

Sio-khe Girls' Boarding School. The story of work for women and girls in the Sio-khe District is one of wide-open doors suddenly closed and splendid opportunities unexpectedly taken from us. The first term our school had a much larger enrollment than ever before—sixty-two in all, of whom sixteen were women.

The Chinese teachers were faithful and capable, and all the pupils were making progress and were happy in their work. The school was a source of great satisfaction and it was a great privilege to have so many to lead to a knowledge of our Savior and to train for His service. Some of the women and girls had never been to a church service until they came to school this year, and others knew very little of the way of salvation. Nearly all of those who were in school last year came back and we had

the school well organized and had hoped to bring all the classes up to the standard. But in April one of the girls was taken ill with pneumonia and died in a few days. At that time there was a great deal of plague in the district and the Chinese feared the child had died of pneumonic plague. When two other girls came down with the same disease the parents became alarmed and many sent for their children. The few who remained were very uneasy, so we felt it was wiser to dismiss the school.

The second term our enrollment was only thirty, for in the country districts all who can help are needed for the harvest. We expected several more after harvest, but in November the school was again suddenly dismissed because of political disturbances.

The girls all needed more instruction very much and we feel that in their homes they have so little to help them in leading Christian lives that it was with a sad heart we bade them good-bye. Before they left we had a short prayer meeting and entrusted them to the protection and guidance of the Lord. During the year two of the school girls united with the church and two others will soon be received.

**Boys' Day
Schools.**

During the year this district has had three boys' schools, none of which closed by reason of political disturbances. The school at Poa-a was temporarily closed on account of the teacher's illness. Judging from several urgent requests to supply another teacher in the place of this one, who is resigning, some of the parents appreciate the value of an education for their offspring. The pupils number only twenty, but the work has been more satisfactory, and both colloquial and Scripture formed a part of the curriculum this year.

The Lam-sin school is numerically the banner school of the District. After having been closed for several years, the school was able to reopen with a medical student as teacher, the hospital in which he studied being temporarily closed. He is very active himself, and with a second teacher has been able to make the school flourish. About forty pupils were enrolled and in the fall term more than thirty were in daily attendance. The salary of the

second teacher was paid in full by the school, while it also pays twenty-four dollars towards the salary of the first teacher.

The Boys' Primary in Sio-khe can not report an increase in numbers, but the work of the first term has stood the test of uniform examinations in the fifth grade. Teachers in the school rejoiced in securing two first honors, one in the National Readers and one in arithmetic. In the latter subject this school took first, second and third honors, straight. These uniform examinations will show where teachers are strong or weak, and lead these different schools, the feeders of our higher institutions, to a uniform curriculum. This year we have added a second year class of one pupil in the higher primary grade. A change of teachers at the beginning of the second term has not been for the best interests of the school. For lack of funds nothing further has been done towards securing a building for this Boys' Primary.

TONG-AN DISTRICT.

Girls' and Women's School. The assignment of workers to various stations made at the December Mission meeting, 1910, transferred Miss Green from Chiang-chiu to Tong-an and gave Miss Vander Linden her appointment to regular work in Tong-an. Because of the unexpected departure for home of the Misses Duryee early in January, it was deemed unwise that Miss Green, taking up work in a new field, should attempt to carry on a full school. Following this advice, the school was limited to about one-half the usual number. Thirty-three were enrolled, of which six were women. During the first term, although the pupils were by no means free from illness, yet at no time were any very sick until the last week of June when one little girl developed a serious case of measles. The other children had to be sent home without delay, lest the contagion spread and the school become a hospital.

During the spring we were made happy by the receipt of the money for the erection of a separate building for the Woman's School. The plans were then perfected and this fall the contract was let. The foundations are now finished and the superstructure is going up.

When the school reopened in the autumn we received sixty-seven pupils, which included eleven women, four of whom brought their babies. We employed the wife of the teacher of the Tong-an Boys' Primary as second teacher.

With bright prospects for a good term's work, it was a great disappointment to be interrupted by the revolution, which caused the dismissal of the school. Although the school was open only two months there was much cause for joy at the progress of some of the pupils.

Boys' Day Schools.

In respect to day schools we can report progress, for there has been an increase in the number of pupils in all our schools. We also notice a generally increased interest in education in our region. For example, many of the villages, by uniting in a central school, have been able to secure more modern education, then they could have done otherwise.

At Te-thau the people have started a school, using the Mission's chapel. However, this is not reported as a Mission school, though it is Christian in spirit and has a Christian teacher. At the beginning of the year we were forced to close the Ang-tng-thau school for lack of a teacher.

The Tong-an Boys' Primary, with over seventy pupils, is crowded to its utmost capacity. We trust that we shall soon be enabled to erect a new building for this boarding school, so that we shall have suitable room to accommodate the pupils and meet the normal growth of the work.

MEDICAL WORK.

Neerbosch Hospital.

The first six months of this year were spent largely in superintending building operations. By July first, two of the buildings were completed and the walls for the third were ready for the roof beams. By daily supervision satisfactory workmanship was obtained, and the best of materials were insisted upon. During these six months, in addition to the supervision of the building operations, about four hundred people were inoculated with anti-plague serum.

sixty calls were made on plague patients, nearly one hundred other patients were treated, and visits were made to a number of neighboring towns and villages in answer to calls. Three operations were performed.

On returning from absence during the summer heat, the buildings were accepted and the contractor released from further obligations. We now have a large, airy hospital plant, composed of three buildings, ranged side by side, and presenting a front of 177 feet to the street. The middle or administration building separates the building for men from that for women and in turn is separated from them by a paved passage 14 feet in width on either side. All the buildings are two stories high, and are built of red brick on stone foundations rising four and a half feet above the level of the street. This height of foundation raises the whole structure above the highest flood level and insures freedom from dampness. The height of the building is about forty feet. An eight foot veranda extends along the front of the middle building, and a flag pole extends seventeen feet above the roof.

In the middle building: downstairs are the chapel, consulting room, eye room, and the dispensary; upstairs, the operating room, sterilizing room, lecture room for students, laboratory and physician's study. In the men's building are four large wards, two upstairs and two down, each ward containing fourteen beds and fourteen small cupboards, one for the use of each patient. The white walls, the large windows and the twelve foot high ceilings make the wards light and airy. An eight foot veranda, extending all along the back or south side of this building, adds to its beauty and general usefulness. The view from this veranda, overlooking the river to the distant mountains is very beautiful indeed. An extension to the men's building contains rooms and bath for students upstairs, for coolies and contagious cases downstairs. Two separate small buildings serve as kitchen and dining room for patients and students.

The women's building contains two large wards upstairs, each containing fourteen beds and cupboards, while downstairs it has the women's chapel, hospital store room, rooms for women students, and two private rooms for patients. This building also has an eight foot veranda along the south side.

The furnishing of the new hospital and the arranging and classifying of medicines and other necessary equipment required several months of labor. The old equipment was renovated and new supplied where necessary. On the fourth of December the hospital was opened for clinics. It was not deemed advisable to admit in-patients at that time because of the unsettled condition of the country. Eight clinics were held between the fourth and the twentieth of December, five for men and three for women. The numbers in attendance at the men's clinics were as follows—23, 68, 75, 116, 123. At the women's clinics the numbers were—10, 26, 32.

Some very interesting cases were treated, among which was a boy of twelve who had corneal ulcers on both eyes and was almost blind. After three months' treatment he was able to go about alone and do rough work. Another was that of a young woman who was brought into the clinic supported by two friends. She was afflicted with such a complication of ailments that it was feared she might never return. However at the next clinic she walked into the consulting room alone, smiling and saying, "I am very much better." Later she sent six chickens and a basket of oranges to the hospital as a thank offering.

Hope and For another year these hospitals have done
Wilhelmina their part in the work of spreading the Gospel
Hospitals. and healing the sick.

Poe-hia, the hospital preacher, has preached to the patients in Hope Hospital twice daily and was assisted once a week by a theological student. Each Sunday afternoon all the inmates of both hospitals gathered in the Memorial Chapel for service, and often a Chinese layman was invited to address them. The women have been faithfully ministered to by Mrs. Gun. Miss Talmage, Mrs. Kip and the English Presbyterian Mission ladies have also given much time to the teaching of the women.

During the past year we have treated the following number of patients: Out-patient calls, including foreigners, 1,331; in-patients, in Hope Hospital, 1,006; in Wilhelmina Hospital, 353; clinic patients, Hope Hospital, 2,916; Wilhelmina Hospital, 1,902;

Tek-chhiu-kha dispensary, 3,780. Total number of patients treated, 11,288. 352 major and minor operations were performed.

In 1910 we inoculated 125 with anti-plague serum; this year 864. Seven of these developed plague after inoculation but recovered completely. Chinese physicians with Western training, are enthusiastically recommending inoculation. Two of our Amoy pastors hope in 1912 to be able to persuade their entire congregations to be inoculated so as to avoid the usual high death rate among the members of their churches.

Dr. David has continued faithful and earnest in his work. We are greatly indebted to him for what has been accomplished during the year. He has manifested beyond a doubt that he is in the work because he loves the Master.

Perhaps the cause of greatest concern to us this year has been the student question. They are spending their time and means in the hospital, and are not receiving the medical education for which they came. Even Dr. Otte complained that he could give them only very limited instruction. This year they received less than in previous years. Dr. David taught Therapeutics and Anatomy as before. This satisfied the younger students but not the more advanced. It is a problem to manage a hospital successfully and at the same time try to make it a good medical school.

During the year one woman student was admitted on probation. Another returned to resume the course after an absence of several months. In February one of the men graduated. We are sorry he is not a professing Christian. Two had to leave because of home circumstances. Three proved unsatisfactory and were requested to leave. We begin the new year with four men and four women students.

In the future, students applying for admission into our hospitals will be required, among other things, to be professing Christians of good character, to present certificates from a Higher Primary School or to pass an examination in equivalent work, and to be appointed by the Mission. This should assure us of a better grade of medical students in the future.

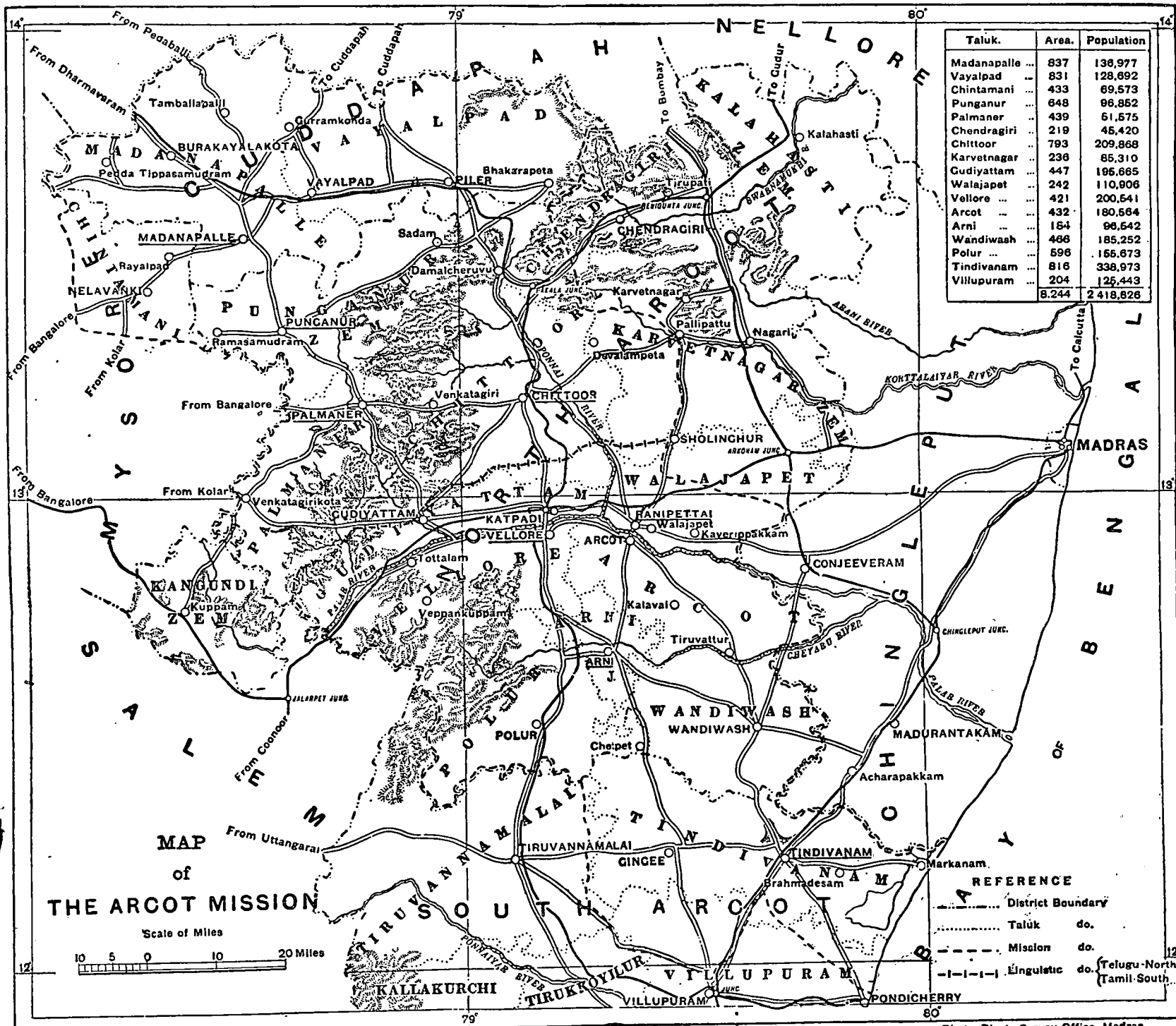
As Consular Surgeon we have this year issued bills of health to forty-three steamers which left this port for the Philippine Islands. The Chinese passengers inspected amounted to 4,863.

Not only does this service yield a liberal remuneration to the hospital treasury but it also affords us the opportunity of distributing religious tracts to the passengers.

Dr. Otte always succeeded in making Hope Hospital a self-supporting institution. We are grateful that in 1910 and 1911 sufficient funds have been earned and donated on the field to meet the annual budget.

We are encouraged to be able to report that the Otte Memorial Fund collected here amounts to \$5,054.59.

The friends in the Netherlands are continuing to send their liberal gifts for the support of Wilhelmina Hospital.



THE ARCOT MISSION, INDIA.

FOUNDED IN 1853.

The Mission occupies:

		Sq. Miles.	Population.
In the North Arcot District,	11 Taluqs (Counties)....	5,848	1,864,139
" South Arcot District,	2 " "	399	215,539
" Cuddapah District,	2 " "	1,668	254,395
" Mysore Province,	1 " "	418	68,927

Total..... 16 Taluqs (Counties).... 8,333 2,400,000

Languages.—Of 1,350,000, Tamil; 890,000, Telugu; 160,000, Hindustani, Kanarese, etc.

Missionaries.—Revs. J. H. Wyckoff, D. D., E. C. Scudder, *Vellore*; B. Rottschäfer, *Madanapalle*; W. T. Scudder, *Tindivanam*; J. A. Beattie, *Chittoor*; H. J. Scudder, *Punganur*; L. R. Scudder, M. D., H. Honegger, Dr. B. W. Roy, *Ranipettai*; Mr. W. H. Farrar, Rev. J. R. Duffield, *Arni*; Mr. Arthur C. Cole, *Vellore*; Mrs. J. W. Scudder, Miss Julia C. Scudder, *Palmaner*; Miss M. K. Scudder, *Ranipettai*; Mrs. John Scudder, Miss Ida S. Scudder, M. D., Miss A. E. Hancock, Miss D. M. Houghton, *Vellore*; Miss Louisa H. Hart, M. D., Miss Henrietta W. Drury, *Madanapalle*; Miss Margaret Rottschäfer, *Arni*; Miss Sarella Te Winkel, *Chittoor*; Miss J. V. Te Winkel, *Punganur*.

Associate Missionaries.—Mrs. J. H. Wyckoff, Mrs. L. R. Scudder, Mrs. E. C. Scudder, Mrs. J. A. Beattie, Mrs. H. J. Scudder, Mrs. W. T. Scudder, Mrs. W. H. Farrar, Mrs. Arthur C. Cole, Mrs. B. W. Roy, Mrs. H. Honegger, Mrs. B. Rottschäfer, Mrs. J. R. Duffield.

In America.—Rev. and Mrs. L. B. Chamberlain, Miss Alice B. Van Doren.

Native Helpers.—Ordained Ministers, 17. Other helpers, men, 326; women, 161. Total, 504.

Boarding Schools.—Boys, 8; Scholars, 343; Girls, 3; Scholars, 185. Theological Schools, 1; Students, 37; Day Schools, 151; Scholars, 8,479. Total: Schools, 163; Scholars, 9,044.

Hospitals and Dispensaries.—Ten. Patients treated, 83,585.

STATIONS.	Out-stations.	Organized Churches.	Received on confession.	Received on certificate.	Total in communion.	Baptized adults not communicants.	Baptized children.	Total of congregations.	No. of Sunday Schools.	Boys.	Girls.	Total of scholars.	Native contributions.
Arni	11	2	10	..	371	326	386	1286	23	186	469	655	R. A. P.
Chittoor	19	1	12	..	260	197	364	952	21	442	247	689	727 2 2
Coonoor	1	1	4	..	132	34	109	277	..	..	..	..	593 6 6
Madanapalle	17	2	6	..	192	264	260	859	13	219	187	406	579 5 1
Palmaner .....	..	1	..	..	31	22	42	95	4	30	20	50	1190 6 10
Punganur	9	1	..	..	53	23	108	243	6	42	28	70	121 4 0
Ranipettai	42	2	42	..	580	508	817	2776	37	694	562	1256	324 2 3
Tindivanam	57	6	35	..	640	361	735	2084	47	1195	231	1426	1572 2 5
Vellore	43	5	21	..	777	528	967	2726	46	1265	731	1996	1184 6 2
Totals..	199	21	130	..	3036	2263	3788	11298	197	4073	2475	6548	9626 12 6

REPORT FOR 1911.

INTRODUCTION.

Political. The end of the year 1911 has been distinguished by the unique visit of the King-Emperor and Empress of this land. Their gracious Majesties have been received by great multitudes of people at various points, and everywhere their presence in the country has been marked by much enthusiasm and demonstrations of loyalty. Delhi, the old historical capital of India, has been the central place of reception from December 12th. There the King has endeavored to make known to his Indian peoples his benevolence and sympathy for them. Various boons have been granted, looking to the education of the people generally and their further participation in the benefits of empire.

Not wishing to stand in Bengal's way "in finding its place in the sun," he cancelled, by a word, Lord Curzon's famous partition of that province, making it a united province again and raising it to the dignity of a governorship, with a Governor who is to be a peer of the realm. This was a bold and dramatic stroke worthy of a king. Doubtless it was done with the approval of the Secretary of State and the Indian Government. It was a bid for the confidence and loyalty of the people and has everywhere, apparently, evoked the response intended. It is hoped that it will cut at the root the trouble of the last five years.

Coupled with this announcement and appealing to the historical imagination of the people, he created a further sensation by proclaiming that Delhi, in future, would be the seat of the central government. This change from Calcutta to Delhi, while it has created misgivings and criticisms in some directions, has no doubt appealed to the glory of past history and is especially satisfactory to the Mohammedan community. It is a question whether the King at this time could have made any other proclamations which would have so thrilled the solidarity of Mohammedanism on the one hand, and Hinduism on the other. It is granted unto few kings to make so many changes and so much history in one day, and we pray that the sequel may be progress and peace throughout the land.

**Physical
Conditions.**

A water famine has prevailed in Tindivanam for some months of the year. For about three months building operations were delayed on this account. Even drinking water was hard to get. The Christians had to take turns waiting by the well all night to get sufficient. "The Boarding School boys placed zinc sheets over the mouth of their well and actually slept on them at night in order to prevent others from drawing water." At last, with Government money kindly sanctioned by the Collector of the District and Mission money, the wells were so deepened by expensive blasting that it is hoped a similar water famine may not be felt for many years.

Partly as a result of this water famine "Guinea Worm. Worm" disease has been prevalent in the South Arcot District. The following is Rev. W. T. Scudder's account of how the germ works:—"When a person drinks contaminated water, he takes into his system certain kinds of cyclops. These contain the minute guinea worm. After being absorbed into the system they break, the small guinea worm works its way into one of the blood vessels and then to that part of the body which is apt to be most frequently dampened by water. This is the reason why we find so many of these people suffering from the difficulty in their feet, although instances have been known where the guinea worm comes to the surface on the top of the head, owing to the reason that the person was a water-carrier and placed the water pot on his head, or in the case of women it appears on the side; these women carrying their water vessels supported on the hip. After guinea worm comes to the surface and bursts through the skin it throws off thousands of germs which go on doing their distressing and pain-giving work. Thus a man who is suffering from the trouble passes by a pool, from which people take drinking water. He enters and washes his feet, contaminates the supply, and passes on. And so the scourge is carried far and wide. Tindivanam was very much afflicted this year. It was stated that at one time some 500 persons were suffering from the affliction. In Olakur, a town to the N. E. of Tindivanam with 3,000 inhabitants, the

scourge was frightful. The Collector happened to pitch his tent in a neighboring grove. When coolies were called for none were to be had: Upon inquiry he learned that some 2,000 persons were suffering from the trouble. Stringent measures were adopted to relieve their suffering and purify the water supply. Apart from this, throughout the sections where our Christian villages are situated, we found men and women who had been suffering terribly for weeks and unable to work. How much suffering these people would be spared if they only would be more careful with their water supply!"

The irregular and later monsoon has at last favored Tindivanam so that now the ground is soaked and tanks and wells are full to overflowing. But not so with other parts of the District. The fall of rain has been somewhat late, insufficient in quantity and local. Some tanks are fairly well filled, while others are almost empty. The scarcity will be most severely felt in the northern part of the District. Mr. Rottschäfer says that "the abundant rains reported last year proved to be but a respite in the long prevailing drought of the plateau. Owing to the almost total failure of the rains, the coolie class is again facing the trials of a scanty subsistence and an unpromising future. That the condition of our village Christians, then, is one grievous to bear need scarcely be mentioned. A certain measure of financial aid has been extended to them and our weavers are still being helped to some work, not by advancing money but by giving thread, thus to a large extent eliminating the temptation to financial dishonesty. The thought often recurs whether the work of missions among the depressed classes should assume not only the aspect of the evangelistic, educational, and medical, but also the aspect of the economic. That a man's soul cannot best be reached save as his stomach is first cared for is a rule once laid down by an evangelist in open meeting. That truth comes home very vividly to the Master's servants in India. Yet the danger of pauperizing is also great beyond measure. In these days when 'How to help the Native Christians in things temporal' is earnestly discussed by many missionary bodies, we hope that soon a way may be found that the comparatively small

numbers of dependent Christians may be multiplied to a host of self-respecting, self-supporting, and church-sustaining members."

About the middle of October, plague broke out in Punganur and greatly interfered with the general work of the station. Rev. H. J. Scudder says that "the first deaths were not reported, and, not until the dread disease had made much progress in the town, was it discovered that the deaths were due to plague. About the middle of October a death from plague occurred in the section of the town near our Boys' Elementary School, and the Collector of the District, feeling convinced that the infection was spreading, ordered that the main portion of the town be evacuated by the 28th of the month. All our schools were closed by October 14th, and the teachers and other Mission workers were either accommodated on the Mission compound or sent to other stations to work temporarily.

"As our bungalows and our section of Punganur are separated by the big tank from the main town, where the plague cases occurred, we have not been in any imminent danger; and, rather than send the boarding students away to their homes for three months, it was decided to continue the school and have the classes on the compound in the boys' dormitory. Thus the Christian boys have had no interruption in their studies, and have all kept well and have been busy and happy. Only one Hindu lad has attended.

"By the end of October, over 5,000 people had left their homes and gone to various villages, or else had constructed rude huts in the fields surrounding the town. Much hardship has been endured and many have suffered greatly from exposure to the cold and rain. It was hoped that the town could be reoccupied by December 1st, but it was not possible to disinfect all the houses by that date, and it seems probable that the people cannot return much before the end of December."

A virulent type of malarial fever has, since **Malarial Fever.** last May, been disabling the population of Pālmaner. Miss J. C. Scudder says that its victims are left in a very weakened condition, often with other

troubles and an undermined constitution. It has been a great hindrance to the work. Some of the people have been in the hospital for months together and she has treated 874 patients. Through it all the women's meetings were kept up, but the members were so disabled that the missionary herself had to do all the singing, reading, praying and exposition of the Word.

**Missionary
Force.**

The number of foreign workers remains the same as last year, with one exception. Rev. and Mrs. Sizoo, who joined the Mission in December, 1910, were obliged to return home again in May, 1911, as Mrs. Sizoo had developed serious pulmonary trouble. We need not say how keenly they and the Mission regretted the taking of this enforced step. Mr. Sizoo was making remarkable progress in the language and gave great promise of usefulness. At present they have settled in a home pastorate, but all would rejoice, if, on a future day, they could find it possible to return to the Mission.

Rev. L. R. Scudder and family returned from furlough in June, and Rev. L. B. Chamberlain and family left for America in July. The only fresh arrival in the Mission was the young son of Rev. and Mrs. B. Rottschaefer, Madanapalle. He was born in October.

EVANGELISTIC WORK.

Some twelve Evangelistic Bands have been working in various parts of the Mission—Wandiwash, Polur, Ranipettai, Chittoor, Palmaner, Punganur, and Madanapalle. They have been touring among the villages for about 200 days in the year and report large figures as to places visited and audiences preached to. Over 200 Bibles and New Testaments have been sold, 1,116 Scripture portions have been given away and 2,284 sold. The selling of Scripture portions does not seem to be sufficiently emphasized as half the number reported as sold was disposed of by one Band in one station.

Rev. H. J. Scudder has stationed agents in six new centres for Gospel preaching in Punganur District. In February, Mr.

Rottschaefer and he, with a band of evangelists, made a tour of 150 miles in two weeks, through parts of Punganur Zemindari and Vayalpad Taluk. Their objective point was the Talakona festival among the Tirupati range of hills. They saw heathenism and superstition and bigotry in all their power, and were greatly impressed with the crying need of the people for the Gospel of Christ. Of this tour Mr. Rottschaefer writes that "after a week of camp life we met a most interesting character; a religious mendicant, one of that class who owns property sufficient to support himself, and yet, for some reason best known to himself, spends three months of each year as a chanting mendicant. Seated under a large tamarind tree we carried on a lively conversation, mostly through an interpreter to be sure. Religion, the duty we owe to God and our fellow-men, was freely discussed. How great the surprise when the man interrupted and gave us the very gist of Christian doctrine, which he had learned from reading the Gospels. He frankly said that he believed it all, and would profess it had he the necessary courage. His aged parents, his fond wife, family ties were his hindrance; and, as each went on his journey, how vividly were we reminded of the words of Jesus:—'He that loveth father and mother more than me is not worthy of me.' His case, we believe, is but a unique one of many. Need one wonder, when all that is dear in life must be surrendered to walk in the Way, that the battle must still wax sore! We finally reached a town, about six miles from the foot of the hill, upon whose heights the festival was to be celebrated. Breaking camp at about midnight we were among the foremost of the travellers, so that we obtained a vantage place in which to pitch our tent. Two days were spent there with the crowd of ignorant devotees. In the recesses of the mountains there is a small brooklet whose waters fall some 200 feet down a precipitous cliff. Only at high noon does the sun's warmth ever touch the spot of the fall. As its name, Sin's Destruction, implies, its waters are considered efficacious for the washing away of sin. Here, mid shouts of 'Govinda,' 'Govinda,' the chilling waters fall on the shouting devotees below. Especially are its waters regarded of highest benefit to barren women. After the cold pour, they must rush in their wet rags for three miles to the temple of the hill, a most unimposing structure and used as a

cattle compound, save for these few days each year. Alongside flows the little stream caused by the fall. In this the women must once again bathe; and then, with dripping clothes, must prostrate themselves before the temple image, too obscene and vulgar to warrant description."

Rev. Samuel Thomas, in spite of much fever, with a reinforced band of evangelists, has been among the villages 200 days and travelled 1,359 miles. He speaks of caste villages and Chéris giving up the worshipping of idols, and of Sudra and Brahmin enquirers.

Chittoor band of five to seven evangelists has been meandering through Chittoor, Vellore, and Gudiyatam Taluks for 200 days. The Missionary has been with them about 150 days. Eleven hundred Scripture portions have been sold. Tabulating the results of this kind of work is not possible.

Mr. Honegger writes, that "in March I spent eleven days with the evangelists in camp touring through the Arcot Taluk. We visited and preached in over forty villages, and I was nearly overwhelmed by the golden opportunities for soul-winning in this densely-populated Taluk. I wish my friends might have accompanied us as we started out early in the morning and visited one village after another, meeting with the varied audiences. Some willing and devout and others indifferent, even objectionable. How often our hopes were raised to their very limit when the headmen of large villages listened so intently to our messages, and then consulted with one another about the first steps towards the new life."

There are 197 Sunday Schools, with 10,964 **Sunday Schools.** pupils and 400 teachers. This effort should mean something in the way of impregnating the minds of the young with Christian truth. Miss J. C. Scudder tells the story of one school in Palmaner. "Twenty-one years ago Mrs. William Scudder started a Sunday School in the Cheri and held it under a tamarind tree for want of a better place, and it has continued to be held there up to the present year. From January we made several attempts to purchase the piece of land on which the tree stood, but were hindered every time by the

headmen of the Cheri, who resented our influence and tried to prevent our getting a hold there. But we, with faith that the Lord would answer our prayer, gathered money for a building from various sources. And in July, suddenly, through the help of Rev. E. Tavamony, who has been long interested in trying to secure that land, we were in possession of it. So the good tree that provided a shelter for so many years was cut down, and after much work and many delays the foundations were dug for the prayer house, and the walls were built. The children have put up several feet of the wall with the money they earned. There is still the plastering to be done, but all will be finished before the close of the year."

A new Union Secretary, Mr. John Bashiam, C. E. was appointed at the beginning of the year. He has taken a census of the C. E. Societies within the bounds of the Mission, and finds that they number 99 with 2,158 members. Since this report was received, ten new societies have been added. The Secretary travelled 123 days, between March and October, a distance of 1,264 miles, and conducted 160 ordinary and 16 union meetings, selling 32 copies of C. E. literature. He writes: "The Societies are a source of help to the pastors and Churches by making the Sunday services more lively with music, by inducing the members of the Church to take interest in the weekly meetings, and by awakening an evangelistic spirit among the village congregations. The Indian Church Board is also aided in its problem of developing self-support and self-government among the people. My heart has been filled with joy as I have noted how C. E. has penetrated to the remotest corners of the Mission field, and is putting life into the children and young people of the humblest villages. At the Ponnai Harvest Festival, with the help of Miss M. K. Scudder, I held a large meeting of village endeavorers, and also at the time of the Katpadi Conference."

Ranipettai Dr. M. D. Gnanamony reports a growing number of patients in attendance on the Ranipettai
Hospital. Hospital and Kaveripak Dispensary. There has been a total of 1,092 in-patients and a total of 12,688 out-patients,

with 125 major and 1,219 minor operations. Of the evangelistic aspect of the work he says that Mr. A. Isaac became evangelist, in the place of Mr. S. Sigamony who was ordained pastor of Yehamur. He is doing faithful work among the male patients, while his wife and blind Santhosham are doing their part among the women. Daily morning addresses, besides talks, personal dealings, Saturday evening prayer meetings specially for the benefit of the Christian workers, and Sabbath classes for all, have continued to be the main features of the spiritual work that is carried on. Thus, all who come in contact with the hospital have an opportunity of hearing the Gospel. Several of the in-patients and their friends have returned to their homes with a knowledge of the Saviour's love, and able to repeat a short prayer, the Creed, and the Commandments.

When her other duties permitted, Miss M. K. Scudder found time to visit the sick and to cheer them with music, to help in the Sunday School and to supervise the women workers.

Among visible and immediate results may be mentioned the baptism of an aged woman, who, in the course of a tedious illness, found rest and peace in the Saviour; and that of a lad, who, having had his early training in the U. F. C. M. School at Conjeevaram, lately came under good influences, first at the Kaveripak dispensary, and then at the hospital. The lad, once known as Ramakrishna, but now as Stephen, is being educated in the Voorhees College, and seems to be a promising young man.

Efforts have been made to reclaim orphan children who often find an asylum in the hospital. Two of them have proved failures. Two more are still with us. As they seemed eager to be taught, they are now put in schools.

In June last, Dr. L. R. Scudder was cordially welcomed back to his old station. He brought with him a goodly supply of furniture and appliances which were greatly needed for the labor ward. Although most of his time is taken up by the I. C. B., yet he keeps up his interest in the hospital, and helps whenever possible. It is needless to add, that his counsel and advice are as valuable and indispensable as ever.

CONGREGATIONAL WORK.

What follows under this head has been taken from the report of Rev. L. R. Scudder, Chairman of the Indian Church Board.

Indian Church Board. With September 30th, closed the first year of work of the Indian Church Board. The new scheme has involved a momentous and radical change in the administration of Mission Funds and the control of our village and evangelistic work. The magnitude of the interests involved may be seen by the fact that about Rs. 45,000 has been administered by the Board. And how radical has been the change in administration may be seen from the fact that the Mission has given into the absolute control of the Indian Church Board Rs. 42,308-8-0. On the Board of twelve members five are missionaries and seven are Indians. While on the Circle Committee, which has powers equivalent to those held by missionaries in the good old days, the missionaries are from one to three out of twenty members. The Board and the Circle and Pastorate Committees have definitely assumed the responsibility for the administration of the village and evangelistic work, and have carried it on. As a consequence, from the missionaries' account books are removed the long list of names of our village workers and evangelists. Hereafter in our Mission minutes there will be found no reference to the employment of these workers, no thorny questions of increase or decrease of salaries and allowances, no questions of their discipline or dismissal. We, who have spent hours over these questions in the days gone by, will appreciate how great a change has been made. Any one who will glance over Mission minutes and missionaries' account books, will also understand the change. It is true that outwardly there appears to be little change. And the missionary, as Chairman of the Circle Committee, seems little different from the missionary in independent charge of a station. The missionary Chairmen, however, I am sure, are beginning to appreciate that it is one thing to be an independent missionary to whom no one had the right to say "Why did you do that?" and a very different thing to be a chairman of a Circle, not only open to the criticism of his

Indian brethren but actually under their direction and control. It is not strange that at first our Indian brethren should use their new prerogatives and powers timidly and hesitatingly. But even so there have not been wanting cases where Chairmen and other missionaries have been taken to task when they ignored their Committee. Indications are multiplying that our Indian brethren are beginning to appreciate the new position given to them by this scheme, and to resent any infringement of it. More and more the Chairman will have to be careful not only to consult his Committee, but to carry their conviction and support. This for the missionary is a most wholesome change.

The most interesting and far-reaching changes are to be found in the attitude of our Indian brethren. The dream of our hearts has been a strong independent self-reliant Indian Church. Our hearts have been often grieved in the past as we have seen how slow our Indian brethren have been to take responsibility on themselves, how quick to seek their own personal advantage, how ready to neglect their work or do it in a merely perfunctory way. These conditions we have used as an argument against our giving them larger responsibility, rather than recognizing the fact that they are probably the result of our failure to give them larger responsibility. But now that the responsibility has been placed on them and they have assumed it, a new spirit is to be seen. They were employees. They are now members of the firm. They were working for others. They are now working for themselves. No one could attend the Circle and Pastorate meetings without seeing many indications of this new spirit.

The interest in economy; the careful scrutiny of accounts; the efforts for increased efficiency and the deep interest in all the details of the work are most encouraging signs. Much more time has been devoted to perfecting the new methods of administration and of accounts than to securing enlarged contributions to the work. But there are not wanting indications of growth in self-support. As administrative improvement is attained more attention will be devoted to other phases of the work. We must remember that this is only a beginning. And one year is a very short time in which to judge of the results of such large changes. But it is at least encouraging that all who have been engaged in

administering the new plan have a stronger faith in it than ever. And some who have been doubtful have been converted to it. We trust the same fate awaits those, who, through want of experience in the scheme, are still doubters.

The report of the Rev. Joseph John, Chairman of the Northern Circle, is full of encouragement. There are signs of an awakening in that backward region. The Circle has four churches, viz., Madanapalle, Burukayalakota, Punganur, and Palmaner. But Punganur and Palmaner have been worked as one Pastorate. There has been growth in all the Churches. 19 adults and 9 children were added to Madanapalle by baptism. At Burukayalakota 6 adults and 22 children were baptized. A number have been added to Punganur. Palmaner also has received a number of new families. There has been spiritual growth maintained by a much larger amount of voluntary work than ever before. The teachers have been removed from two Christian villages, as the condition of the congregations were wholly unsatisfactory and many had reverted to heathenism. A small remnant in each village is looked after by neighboring catechists. Every effort is still being made to bring the people to a better state. In two other villages, where, owing to similar conditions, the catechists had been removed, the people are showing a better spirit and have asked that their teachers be restored. All hearts have been much encouraged by the fact that four new villages have been received under instruction. Two of these are in the Burukayalakota pastorate and two in the Palmaner pastorate. In several other places there are people who seem to be ready to place themselves under instruction. So the outlook is encouraging.

The Western Circle is composed of the four pastorates of Vellore, Chittoor, Katpadi, and Serkadu. Rev. E. C. Scudder, Chairman of the Circle, took charge of the work just at the formation of the Indian Church Board. The congregational work is conducted in 56 villages, in 51 of which there are schools. The Chairman has been able to visit all of these villages several times with Mrs. Scudder, and is getting acquainted with the people. The spiritual condition of the Churches leaves much to be desired. Sunday work is believed to be one of the causes of the low spiritual vitality. In pastoral support and benevolence the

people are doing well. The Chairman entered on the Indian Church Board scheme with much doubt and fear, as he was not sure the time had come to inaugurate so radical a change in administration. But a change of opinion has taken place as the closing sentences of his report show. "It is too soon now either to endorse or criticise. Such a radical movement must have time to mature before passing judgment upon it.

"But I, as one, who, though not opposed to it, was certainly not enthusiastic over the immediate commencement of the experiment, can say that the working of the Western Circle has been a pleasant surprise, and the monthly meeting is now looked forward to with joy and not with dread. That, with proper ideas of responsibility on the part of the Pastorate Committees, proper and fearless supervision on the part of the Circle, and proper checks (of all kinds) from the Indian Church Board Chairman, the I. C. B. has a great future before it, there is no doubt."

Rev. W. T. Scudder is Chairman of the Southern Circle, which includes the five pastorates of Tindivanam, Orathur, Gingi, Wandiwash, and Gnanodayam. The total Christian community has increased by one hundred, and is now 2,783. There were 201 baptisms during the year, and 39 were received into full communion. There are about 60 workers. The territory to be occupied by these 60 workers is about 1,430 square miles, with a population of about 600,000. It is not to be wondered at that the Roman Catholics are very strong in this region as they have nearly 20 priests and a large number of lay workers, as compared with our one missionary family and the 60 workers.

Of the five pastorates two have ordained pastors. Wandiwash is cared for by Rev. M. Peter, in addition to his evangelistic work. Tindivanam hopes soon to have a pastor. Gnanodayam seems, as yet, hardly strong enough to support one.

Wandiwash was organized into a Church in September. At the same time some 57 were baptized in the village of Mangalam. Another village is now pleading to be received under instruction. The outlook is most encouraging. The staff of workers needs to be strengthened, and a number of houses should be built for our helpers.

In the Tindivanam pastorate the village of Bassar has been

newly occupied, and others seem ready to come over. It looks as though an energetic pastor would soon be able to gather in a harvest.

In the Orathur pastorate the helpers have been withdrawn from one village. Several others seem to be in a similar condition. One new village has been occupied. Lack of suitable workers is the reason why several other places have not been occupied.

The new method has been taken up with much interest. At first there was much hesitancy. And the lack of strong, independent leaders has been felt. But the men have taken up their new responsibilities and are becoming accustomed to them. The new forms and accounts have seemed burdensome, but on better acquaintance are becoming less so. Not much has been done for self-support. So the Churches have only held their own, and have contributed nothing to the Indian Church Board. It is believed that the new organization will prove a blessing, and that in time the Indian brethren will do more in council and gifts in developing a self-supporting Church in India.

The Eastern Circle, under the Chairmanship of Rev. Henry Honegger, comprises the three pastorates of Arni, Ranipettai and Yehamur.

Statistics for the year show that the Arni pastorate has hardly more than held its own. With the removal of the Industrial School to Katpadi the strength of this Church will be much reduced. On the other hand the figures for Ranipettai and Yehamur certainly show an encouraging growth along all lines. Even contributions have materially increased.

We refer only briefly to a number of encouraging incidents that occurred during several tours in the Yehamur pastorate. In the first tour five new families joined the congregation in the rather discouraging village of Kollagunta. Also the long abandoned village of Rendadi showed new life, and was again accepted. On the second tour, five large and important villages in which work had not yet begun were visited. There seemed good ground for hope that they would soon give up their old faith, especially as the young men seemed most eager to become Christians and be given both religious and secular instruction. The tour in April was to solicit gifts for the Harvest Festival. The result

of this tour was a most gratifying increase in gifts at the Harvest Festival. It was during this tour that 22 new families joined the fourteen Christian families in the village of Ponnai. The immediate cause of this movement was a false accusation, by the caste people, that landed a number of both Christians and heathen in prison. Seeing their mistake the caste people made great efforts to persuade these new families to revert. But they seem firm in their resolve to be Christians.

In the last tour a long-abandoned village of incorrigible thieves solemnly promised a reformation and asked to be again taken under instruction. This promise they executed on a stamped document to show their sincerity. The new village of Velikaram was taken under instruction and work begun.

On the whole the condition of the Yhamur pastorate is encouraging. There seems to be spiritual growth. Services are well attended. Christian Endeavor Societies and Sunday Schools are doing good work. And the people are growing in liberality.

Any one present at the congregational meeting of Ranipettai Church on November 1, and listening to the many interesting and hopeful reports, would certainly have received the impression that the Church is alive and active. The Church is fortunate in having in its Consistory a group of strong, consecrated energetic men, who, under the leadership of Pastor Selvam, lead in all the activities of the Church. As some one is appointed to look after each special interest all are well looked after and none is neglected. The eight villages connected with this Church are also carefully supervised. In some of them there has been encouraging growth. This Church is doing good systematic effective work.

The present life and activity of the Arni Church is bound up in the Industrial School, whose masters and pupils form a large part of the congregation. Street preaching, Sunday School and Christian Endeavor are largely carried on by their help. What will be the result to this well-organized active church when the Industrial School is removed it is hard to say. May the Lord guide this Church through this crisis out into a larger and more active life. May many be brought in to replace those they are to lose.

In conclusion it is quite fair to say that the first year of the

Indian Church Board encourages us to believe that it will be a powerful factor in developing an independent self-reliant church. Its work has only just begun. Only a very little has been accomplished. But even that little is significant. Over Rs. 43,000 have been administered through the Indian Church Board and its Circle Pastorate Committees. Leadership has been developed among our Indian brethren as never before. They have assumed large responsibilities and have carried them through. It is no small consideration, that, through the readjustment of the work, one missionary has been set free to devote a large proportion of his time to evangelistic work.

The Rev. E. C. Scudder gives the following account of the transfer of Coonoor Church to the Basel Mission:—

"The Coonoor congregation, which has been a loyal part of our constituency since 1856, was, on 26 November, 1911, handed over to the German Basel Mission. This was done because it has long been the conviction of our Mission that we, 300 miles away, ought no to try to handle work at so great distance, when the Basel Mission who have a station within six miles of Coonoor, with a resident missionary, could do it much more justice. Negotiations have been proceeding for some time—years, in fact, and as the Basel Home Committee sent out their cordial sanction a month or so ago Mr. Farrar and I were appointed a Committee to effect the transfer. This transfer took place in our Church in Coonoor, on Sunday, 26 November, 1911, with appropriate exercises. In the morning Mr. Farrar, choosing for his text Phil. 3. 13-14, gave the people practical lessons for their future guidance. At 2.30 p. m. the Church was filled until there was hardly standing room, and a very nicely arranged programme was carried out. After graceful farewell addresses to Pastor Jacob Solomon (who leaves them at the end of the year) and to the American Arcot Mission, it fell to my lot to speak to the people from Exodus 14.15, and to hand the Congregational Register and Church Key to Rev. Mr. Risch, of Kaity, who took them with the remark that he hoped the Basel Mission would so fulfill the trust committed to them that all those on the roll in the register and many more would be found on the right side in the great hereafter. Welcome addresses to the Basel Mission from the congregation fol-

lowed, and the exercises were closed with the benediction by Rev. Mr. Risch.

EDUCATIONAL WORK.

ARCOT THEOLOGICAL SEMINARY.

Most of my work during the year has centred about the Theological Seminary, of which I am Principal. As I have taken a class both mornings and evenings, it has not been possible to leave the station very often for work outside. There has been very little change in the routine of the Seminary. Steady, faithful work has been done by the teachers, and the general behavior of the students, both married and unmarried, has been excellent. The Junior Class being small, the members of the Lay Class were joined to it, thus making four Classes in all, three in Tamil and one in Telugu. The number of Tamil students has been 29, of whom 8 are women. The number of Telugu men, 5, and 4 women; making 26 men and 12 women in all.

As a new teacher who knows Telugu was found necessary, Mr. B. Unmeiudiyar, who had taken the place of Mr. Edward Bedford, deceased, was sent back to the United Free Church of Scotland Mission for evangelistic work, and Rev. J. M. Sundaram, of Madanapalle, engaged in his stead from July 1. Mr. Sundaram has entered upon his work with a good deal of enthusiasm. The other Theological teachers are Mr. Edward Savariyan, B.A., and Rev. Erskine Tavamony, both of whom are men of large experience. Two Hindu masters have also been employed, one to teach Telugu and the other to instruct in music. The College Gymnastic Master gives lessons in gymnastics for an hour three times a week. The teachers have made praiseworthy efforts in helping to break up the pernicious habit of cramming and in teaching the students to think more, as well as to digest thoroughly what they learn. Progress examinations were held at three different periods during the year, and a final examination early in December. In the former the teachers set the question papers, and in the last the services of outsiders were enlisted. We have to thank the following for their help in preparing ques-

tion papers and valuing the results;—Mr. M. Thomas Harris, B.A., Mr. V. P. Adiseshiah, B.A., Mr. D. M. Moses, Mr. M. Thomas, Rev. S. Cornelius, Rev. Samuel Thomas, and the Voorhees College Tamil Munshi. The results of the final examination, with the exception of one student in the Middle Class and one in the Lay Class, were very favorable. Mrs. Wyckoff has continued to take the Senior and Junior women in the Bible, and notwithstanding the many interruptions to which the class is liable, on account of the family cares and sickness of the women, the results were very creditable. Some of them have shown a marked advance in their spiritual lives. The half-hour devotional meeting on Tuesdays, given up entirely to prayer, has been well attended, and generally the meeting has proved a time of spiritual refreshment. More than usual interest has been taken in the C. E. Society, which has become a real training school for all the students, the women taking part equally with the men.

We regret to have to record the death of Mr. A. S. Peter, a student of the Senior Class, on the 22 November, within three weeks of his graduation. He was the first student sent by the Church of Scotland Mission, Sholinghur, for training, and was eagerly looking forward to taking up work in that Mission. He was a young man of good ability and exemplary character, and had endeared himself to his teachers and friends. Our sympathies go out to our sister Mission in the loss of a worker of so much promise.

On the 14 December, the Board of Superintendents met, conducted the oral examination of each class, and made the usual promotions. The Board unanimously resolved to appoint a committee to draw up a syllabus for a fourth year class, to be composed of picked men from those who have completed the three years' course. If this is approved, as expected, by the Mission, the first new class will be organized when the Seminary opens in 1912. The closing day of the Seminary was made especially interesting this year, by the presence of a goodly number of old students, who had assembled on the invitation of the Principal, and who organized themselves into an Alumni Association, by the election of Rev. Erskine Tavamony, President, and Rev. S. Cornelius, Secretary. An enthusiastic meeting was held,

lasting two hours, addresses being made by Rev. E. Tavamony on "Old Arcot Seminary Days," Mr. Thomas Harris, B.A., on "The Relation Between Voorhees College and the Arcot Theological Seminary," and by Rev. Benjamin Thomas on "The Reasons Why So Few Sons of Indian Pastors Enter the Ministry." A number of others also took part in the discussion of the last subject, or gave reminiscences of Seminary Life. It is hoped that an annual gathering like this, will help to develop interest in the Seminary among the graduates.

The closing exercises of the Seminary were held at 4.30 p. m. on the same day, with Rev. J. A. Beattie in the chair. The principal presented certificates to five men and two women of the graduating class, and prizes were awarded for scholarship to Mr. N. Samuel, Mr. Z. Asirvatham, and Mrs. Lydia Samuel. Prizes were also given for excellence in gymnastics to other students. Rev. M. Iswariah, of Chingleput, addressed all the students in behalf of the Board of Superintendents.

J. H. WYCKOFF.

VOORHEES COLLEGE.

The present year marks the first stage of the new School Final Course, for the first examination was held in April, and for the first time in the history of Voorhees College students were admitted into the college department without taking the matriculation examination. The Principal is permitted to use his discretion in admitting students into the Intermediate Class, a reasonably high record in both the regular term work of the High School and in the School Final Examination being expected as a matter of course. Since the new system is obviously far more elastic than the old—a large increase in attendance has resulted in the Junior Intermediate Class. Thirty-five were enrolled, though five have fallen by the wayside, leaving an even thirty at the end of the first term, which now means the close of the calendar year, for the college year ends in April. How long this increase in attendance will be permitted by the University authorities is problematical; but it seems probable that some means will be devised to check undue laxity on the part of heads of colleges willing to in-

crease their numbers by accepting candidates who are really unfit. So far as the present members of our Junior Intermediate Class are concerned, their ability compares very favorably with that of any previous college class during the last six years.

Both the College and High School have suffered a serious loss in the death of Mr. Aiyadurai Aiyangar, B.A., Professor of Chemistry and Headmaster of the High School. The best part of his life was given to the institution, for he was connected with it when it was under the control of the Church of Scotland Mission, and remained in charge after the Arcot Mission was given the management. Though a Brahmin, who remained loyal to Hinduism he was a broad-minded man and felt the restrictions of caste to be irksome. Indeed, he told the Principal that were it not for the sake of others he would brake caste. Conscientious, upright, devoted to duty as he understood it, the late Headmaster was a fine example of a Hindu making no profession of Christianity, but permeated by its spirit. On his death bed, when too weak to hold a pen, he dictated to others matter connected with his regular work. The mission has testified to its appreciation of his life and services by a very substantial gratuity to the widow and family.

Since Mr. Aiyadurai Aiyangar died in the course of the mid-summer holidays, it was possible to elect his successor at the Kodaikanal meeting, when Mr. Thomas Harris, B.A., L.T., long connected with the College and well known throughout the Mission for his Christian work, was chosen for the place. Though Mr. Harris assumed this responsible position at a time of great difficulty, he has already justified the choice by his efficient management of the High School since July. The High School was rendered still more difficult by the continued sickness of one of the prominent Christian masters, Mr. Andrew Arulappen, who had been on sick leave during the whole of the past term. Mr. S. Prakasam Samuel was also absent on leave to prosecute his studies for the B. A. degree in the Madras Christian College. In spite of these and many other drawbacks, the new Headmaster has maintained the institution at its wonted degree of efficiency. The attendance has been all that could be desired, and the fee income greater than ever. A lack of equipment for individual work in science has made itself strongly felt, and the department is calling

for improvement. But the needs of the College along these lines are even more pressing. We have been prevented from carrying out our promises to the University concerning improvement at this point by the uncertainty as to the site for the new Cobb Memorial Hall, a building exclusively for housing the College classes.

The Christian Hostel has had its full quota of eighty, much of the year. Mr. and Mrs. Thomas, whose long experience with Hostel management at the Mission Compound, were appointed to take the place of Mr. Andrew Arulappen, whose absence on sick leave has already been noted.

The Hindu Hostel has been unusually popular, for thirty-four inmates have been enrolled.

The Lower School has also kept along the even tenor of its way, the attempt by a former Headmaster to injure it having signally failed. The excellent work carried on by the Supervisor, Mr. M. C. Raja, is increasingly recognized by the Hindu community in Vellore.

On the whole the past year has been a favorable one for the College. The effect of such an institution in breaking down the barriers of caste has just received a most striking testimonial in the public meeting given by the Associated Literary Societies of the College on Coronation Day. A part of the function was a social gathering at which Hindus and Christians and Mohammedans ate in the same room and in a most friendly spirit. Such functions seem to point to a growing fellow feeling, which, in time, may lead to the destruction of those apparently impregnable barriers separating millions of well-meaning men from one another.

A. C. COLE.

HIGH SCHOOLS.

Of the Madanapalle High School Mr. Rottschaefer writes that "The High School has completed its first term of work as a complete Secondary School. Work on the new school building was commenced in July and will be finished so as to enable the High School department to move into the new quarters on the 7th of January, the opening of the new term after the Christmas holidays. With

increased accommodations the school will be in a better position to do efficient work. The equipment, especially for the teaching of science, has been greatly added to. Government has also sanctioned a special grant that has enabled us to purchase two typewriters in order to introduce in a small measure Commercial Education, so greatly needed in this land. Superior accommodations and an improved equipment should enlist better support from the community than we are now accorded. The rival school has the almost undivided support of the Hindus and Theosophists and, with the assistance of a European teacher, has attained a fair measure of success. Our Staff during the year has continued to be uniformly strong and has done very efficient work. As a result one of our Christian boys has been awarded first place for the best essay in English on the life of H. M. King George V in a competition open to, and participated in, by all the High School students of the town. The good results are apparent. It none the less remains true that it is difficult to get and retain a fully qualified staff in this region, so far from the larger educational centres. And with the increased demands on the part of the Government Department the High School continues to be a problem. No little anxiety is caused the management by the temporary recognition accorded the school.

"Though the Inspector of Schools in this Circle seems sympathetic and is well pleased with the work of the year, the Department is becoming more insistent in its demands made for the last two years. This means that either the Mission must spend larger sums for a properly-qualified staff or else content itself with an automatic lapse of recognition. All in all the school continues to be a puzzling source of worry, and its future is by no means assured."

Speaking of the Tindivanam High School, **Tindivanam.** Mr. Scudder says, that "the rival spirit in the town shown by a Native School towards the High School, fortunately, has largely subsided and there is very little attempt to take our students away. On the other hand their teachers are most energetic and get a very large majority of the new boys to enter their school, consequently there has been a

slight falling off in numbers in the High School together with a smaller fee income. Fortunately, we have been able to run the school more economically, and the institution will stand about where it did last year.

"Unfortunately, at the middle of the year a number of teachers left us and we were unable to secure men of the qualifications we desired. This matter, we hope, will soon be rectified, and we command the confidence of the community more completely."

HOSTELS FOR CHRISTIAN BOYS.

Boys' Hostels for Christians are located in Vellore in connection with the Voorhees College, in Madanapalle and Tindivanam in connection with High Schools, in Arni in connection with the Industrial School, and in Punganur. Mrs. Wyckoff has charge of the Junior Hostel in Vellore and writes racy of the problem of its management:—"Thirty or more little fellows, most of them from village homes and unaccustomed to rules of law and order, again overcrowded our small hostel accommodations at the beginning of 1911, and we had to select some to send down to the Tindivanam Boarding School and appoint others to be entered in the Industrial School at Arni. The batch for Tindivanam was hindered half-a-day by the determination of one new boy not to go so far from his village home: his resistance expressing itself in loud crying at the R. R. Station and angry rolling about on the station platform, so that the student in charge gave up the fight and the whole contingent returned to the Hostel. Less than 15 minutes' enthusiastic talk about the beauties of Tindivanam, and the fine way in which little boys sent there got on in their studies, changed tearful opposition to acquiescence. After a ride on the back of the carriage half-way to the R. R. Station there was no further trouble. There are mysteries in the management of these boys. There were the two that protested they could not learn English; it was too hard; might they go to Arni and learn a trade? To Arni they were sent, but within a week they had run away from Arni, no reason assigned. There are the fears and prejudices of parents to be overcome, and sometimes their influence to be undone. There are some that will not come back after

a short holiday till a big boy goes after them, and there are others that love to play and eat and sleep in the school, but have no inclination for any sort of study. We feel the responsibility upon us of inculcating higher principles of action, but we generally begin with teaching them manners—not to snatch books from each other in meeting, not to walk deliberately out of church during prayer, not to steal from each other, and other equally elementary lessons. By the end of the year we begin to see a new order of boy evolving, and one's hopes rise for their future and one's heart has gone out in affection to their bright eyes and responsive minds. The Friday evening informal talk, on the bungalow verandah, and the Sunday afternoon Junior Endeavor Meeting, are our most regular points of contact with them, with the 7 a. m. verandah dispensary for dealing with their aches and pains and an occasional walk or 'social' for sports and fun."

VILLAGE SCHOOLS.

The Hon. G. H. Gokhale's Bill, now before the Central Government and the country, advocates free and compulsory elementary education. The principle of the Bill is believed in generally. The difficulty is finding sufficient money and trained teachers to put it into force. A beginning, however, is about to be made. The Government has promised yearly grants and King George, among his recent boons, announced the giving of the first fifty lakhs.

This Mission has about 150 elementary village schools, with some 4,200 pupils, almost entirely from the Panchama Class. The daily attendance at school is a problem. Enforcement in regard to this class may mean that others than their parents must supply many of them with food. As a sample, Rev. H. Honegger speaks of this problem. "In all our village work we find the educational work a difficult problem. It is exceedingly hard to keep school in the villages for want of the regular attendance of the pupils. Unless the teacher calls for the children every morning, they would fail to be in attendance, as the parents do not realize the importance of education, yea, they would prefer to see their children feeding the cattle or working in the fields rather

than attending school. It is very pathetic to meet so many young Christian people, of both sexes, who can neither read nor write, and all because their parents either did not send them to school at all or took them out of school at an early age. Compulsory education is difficult to introduce as long as the people are in these straightened circumstances. In several villages there are bright young boys who would undoubtedly make excellent pupils in our Boarding School if we could only get the consent of the parents. But they cannot spare their children, as they need the pennies they earn now and then by coolie work.

“Over against these depressing experiences a delightful bit of cheer was awaiting me in Sikkarajapuram, an abandoned village. There are two or three Christian families, among which is Vedamanickam, a farmer. Great, indeed, was my surprise, when, within a few minutes after my arrival, a dozen school children stood around me. These children represented Vedamanickam’s School. He himself never attended school, but studied by himself the alphabet of his language. Realizing the value of an education, he gathers these children around him and takes a few hours of his precious time each day to impart to these little ones whatever knowledge he possesses. The work, of course, is entirely voluntary and without remuneration. As an assistant he has his little seven year old daughter. This man, poor as he is, is supporting three children, two boys and one girl, in the schools of the Mission. One son is in Vellore College.”

Rev. B. Rottschaefer also writes on the same subject that “pressure has been made to bear upon the catechists to commence schools in their villages, for the benefit of the children of the congregation and of as many of the youth of the neighboring Hindu and Mohammedan communities as might desire to avail themselves of the opportunity. Never will the abject condition of the poor of this land be bettered, save only as they, through primary education, be sufficiently instructed to protect themselves. Desirous of raising the low spiritual conditions of the villagers; we earnestly pray that the youth may be sufficiently instructed to enable them to read the Scriptures for their own profit and the edifying of their illiterate elders. The number of village schools has been increased by four. As many as twenty pupils,

mostly Hindus, attended one of these. The way the catechists first reluctantly responded, but later entered upon their work with a commendable zest, gives us no little pleasure and encouragement.

"One of the most interesting schools started is known as 'The King George Memorial Sugali School.' This is the first attempt in this region to better the condition of and educate the so-called hill-tribes. The Sugalies are the wood-choppers of this region and are regarded by Government as among the most dangerous and undesirable classes, because of their propensity towards thieving and other lawless acts. The present strength of the school is 22, and, in addition, 12 of the older young men attend the night school. They see the advantages of education about them and the interest they manifest is certainly remarkable. It was started by one of our own town teachers, as a volunteer effort on his part, but owing to its promising condition it has been placed under a regular teacher. This certainly is an encouraging effort and we trust that the Scripture instruction given along with the three Rs in the day school and in Sabbath School, may so modify their hearts that the work done among these 'down and outs' may turn out to be a complete triumph for the Gospel."

THE ARCOT INDUSTRIAL SCHOOL.

Mr. Farrar has been spending time in renting and repairing the Sanitaria buildings in Kodaikanal and Coonoor, in working with the Coonoor Church until its recent transfer to the Basel Mission, and in the erection of new buildings in Katpadi for the Industrial School.

The Industrial School.

"The Industrial School at Arni has been very much neglected during the latter half of the year while I have had to be away in Katpadi. The work there has been under the care of Mrs. Farrar and the Head Assistant, Mr. Bartholomew, who have done their best to keep things going as well as they could, with only one day per week there on my part. But, as it is not possible for a person to be in two places at the same time, there was no help for it but to

do the best possible under the circumstances. I hope that what has been the loss of the Industrial School in one way has been its gain in another, and that next year when we are able to move to Katpadi that the work will go on better than it ever has before. The result of the Technical Examination in the fall of 1910 was not as good as in the previous year. In fact, it was the poorest result for a number of years. The reason for it was that the test was very much harder in the two upper classes than it had been for years and the lads were not able to do the grade of work called for by the severe test. The wood supplied for the Advance Test, too, was as wet as water could make it when it came to us, and the result was that the work made of it warped and bent before it left our hands, in fact, before it was finished by the boys. The test was a very difficult file cabinet case, and as the wood had to be cut very thin it had all the chance necessary to warp as soon as the heat of the sun touched it in its wet state. The examiner promised to make all allowance for this mistake, but evidently did not, for he passed only one boy and there were several whose work was as good as his. The Intermediate Grade had a mistake in the drawing, that had a bad effect on the work of the boys. This year quite a large class of boys have taken the examinations, and it is to be hoped that they will do better. The tailor class has been as popular as ever, and a good many boys have come to that class from other Missions. We have had with us more boys from outside Missions this year than for many years. The great difficulty, I feel, is in not having boys of sufficient mental calibre to take in anything beyond the most ordinary training. I sometimes have felt that it is very little use to try to train a boy as a carpenter who cannot understand fractions. He may be able to do fairly good work at the bench, to be sure, but he can never rise any higher than that. The time will come, I suppose, sometime when we can have a school in which we can teach and train the boys in technical things as they do in such schools at home, but I do not know whether it will come soon or not.

"An educator in a recent article speaking of ideals in education said 'The right sort of training would save the children from becoming physically stunted and morally deteriorated by our exces-

sively bookish education. Teaching school, as I now am compelled to do it, is a losing fight against heredity and all the instinct of youth. I would train the eye and the hand, the muscle and the nerve, to find joy in making useful and beautiful things. The children would get just as much that is valuable out of books as at present; and they would get health and happiness, and also power to earn their own living thrown in.'

"I think, with this writer, that we are not educating our boys aright in either Arni or Vellore. In the former we make them work too much. They ought to know more of books and all we give them for their minds is a two hours' night school, when they are so sleepy that they cannot think, and even that is for the little fellows only. We have tried to do something for the older boys, too, at night in the way of special arithmetic classes and they have responded well, but that is not enough. On the other hand, at Vellore it is all books and not enough work to keep them well, and certainly not enough to rid them of their hatred of work in general. The two ideas ought to be blended, somehow, in the light of the above quotation; but, though we may admit the principle, we seem to be still blinking as to the way to get it going. Until we do, we shall still have the problem that is now facing us, and Arni will have boys that are unable to study and Vellore the boys that cannot work. Now that the school is moving to a new place it is a good time to start new ideas going.

"The school has had a good supply of work, and at one time we had great difficulty in keeping up with the orders. Early in the year, we took a Government contract for about Rs. 1,600 worth of furniture, and, as there was a time limit to it, we were rushed beyond all records. The cash thus gained was a great help to our finances. We close the year with a good many orders that we are trying to finish before we begin to tear up for moving. It will not be so easy to operate things in Katpadi, in the old building there, without the engine and machines, but we hope that they, too, may soon be moved and set in place.

"I said last year that I thought that the report then written would be the last from Arni, but I had not counted on the deliberateness of the Aryan. But, as I have already ordered the boys to return to Katpadi next year after the Christmas vacation, I think

there is likely to be truth in the statement that this is probably the last report of the school that will be written from Arni. Katpadi will have its problems, as Arni has had, but vastly different. Katpadi is a railroad town, and there will be difficulties of discipline that Arni has not had. But the change will be for the great advantage of the work, I am sure, and we look forward to the change with high hopes. We do not leave Arni without some regrets. It was our first home and we have enjoyed the life there fully. There are reasons why such an isolated place as Arni has its advantages and its fascinations, and we do not turn our back upon it with unmixed joy. But we are sure that the work will benefit by it and so we go gladly, trusting that the new place may prove to have its fascinations as well, and the difficulties of the new situation may be more than offset by the advantages, and that the school will prosper from now on in its new locality as it never could have done in the old place. We have waited long for the realization of our dream that the school might have a better chance, and now that we see our dream realized in fact we are conscious that a great responsibility is upon us to make the first start in the new place as free from mistakes as possible. We know that the school has many friends in the homeland, who have been and are watching its progress with much interest, and we ask their prayer for the success of the new step that the school is now taking."

W. H. FARRAR.

UNION MISSION TRAINING SCHOOL, RANIPETTAI.

Thirty-seven students are in attendance in this institution from the Arcot, London, U. F. C., and S. P. G. Missions. "Since last year's results were not very satisfactory, owing in part to the poor entrance qualifications of the students, and in part to the ever-increasing rigidity of Government requirements, it was decided henceforth to require a higher standard as entrance qualification of the students."

Students and teachers have been working faithfully during the year. The mutual relation between the staff and student body, as well as among the students themselves, was most cordial. Attendance and general conduct of students were good. The at-

tendance in the Model School was somewhat irregular, the children having been kept at home to work in the fields.

The Bible Examination results were satisfactory. The students do practical Christian work by teaching in Sunday Schools and by preaching in the weekly market and surrounding villages. Larger accommodations are needed for the married students.

THE HIGHCLERC SCHOOL FOR MISSIONARIES' CHILDREN
AT KODAIKANAL.

This school has had one of the most successful years in its history, and is growing in influence and importance year by year.

In February, Miss Jean Ure, the daughter of a missionary, came out from Scotland and joined the Staff as House Keeper and House Mother. In June, Miss Alice J. Powers, thanks to the unremitting efforts of Rev. D. Brewer Eddy, arrived from America, and she has proved a valuable acquisition to the Staff, for her ten years of experience in different parts of the United States enabled her to bring the benefit of her varied experience to the work of the school. Miss Spence, L.R.A.M., I.S.M. (London), has continued in charge of the Music, in which much progress is evident. Miss Barter has continued as an Assistant, and, from the first of January, Miss G. H. Brooks has acted most acceptably as the Principal; and has discharged her onerous duties admirably. Miss Kabis continued as the French and German teacher for the first term only, and then left for Germany. Miss Carrol, after over two years of faithful service in the school, became Mrs. Mathews, and on the arrival of Miss Powers to take her place, left to engage with her husband in the work of the Madura Mission.

The total number of children enrolled for the school year was 59, of whom 34 were girls. These were from 13 different Missions, indicating that the school is meeting a very generally felt need.

There has been an excellent spirit of earnestness and devotion to duty among the teachers and scholars alike, and a thoroughly healthful, religious, as well as scholastic, spirit has pervaded the School. The organization by Miss Powers of two Patrols of

Boys' Scouts has added much to the life and interest of the boys of the School.

The erection of the greatly needed building for use as a gymnasium and recitation hall, has been begun, and the corner stone was laid, with fitting exercises, November 23. The gymnasium hall will be 72 ft. x 40 ft. in size, and the front part of the building will consist of two good sized recitation rooms and two music rooms. The cost will be about Rs. 10,000. It is hoped the building will be completed in time for the work of the school from June 1, 1912.

Another cause for rejoicing is the acquisition, by purchase, for Rs. 12,500, of the commodious house and property known as "Airlie," which adjoins the school to the west. In order to secure it the money had to be borrowed, and a mortgage on the property given; but, it is hoped that the money for this valuable property can soon be raised in America by the many friends of the school.

The school has a bright future before it and will increase in usefulness yearly. Hitherto the Institution has been under the care of the American Madura and the American Arcot Missions, and has been supported by contributions from the respective Boards of these Missions, and by a most generous yearly donation of \$500 from Rev. D. Brewer Eddy. In future, other Missionary Boards will co-operate in the management and upkeep of the school. The American Presbyterian Board has agreed to contribute \$300 a year towards it, the Guntur Lutheran Mission has asked its Board to give a similar sum, and many of the American Baptist missionaries favor co-operating in like manner. Four other Missions have been invited to unite with us in the support of the school, and it seems probable that two or three of these will respond favorably.

H. J. SCUDDER.

WOMEN'S WORK.

In the Arcot Mission work for women runs in many channels, the principal of which are educational, zenana, medical, industrial and congregational work.

These streams go to form one wide river which is carrying the

Gospel into the towns and villages of India. "And everything shall live whithersoever the river cometh. And by the river, upon the bank thereof, on this side and on that side, shall grow every tree for food whose leaf shall not wither, neither shall the fruit thereof fail—the fruit thereof shall be for food and the leaf thereof for healing." Such was the vision seen by the Prophet. Its realization in India is yet far in the future, judging by the progress made thus far. But the bye-gone days have seen much seed sowing and the harvest may be nearer than we think.

Among the Tamil and Telugu people there is life where the Living Water has flowed and trees that bear *some* fruit, and leaves of healing are growing upon the river bank.

Let us follow some of these channels and see what fruit for the satisfying of all kinds of hunger, and what leaves for all manner of healing, these trees are bearing.

The year we are now reviewing seems again to have been one of quiet sowing rather than reaping. One after another writes, "The past year has been an uneventful one, the work has gone on steadily without anything striking to report."

But one event of the year deserves notice. In July the Mission celebrated the Jubilee of Mrs. John Scudder—"Loving Mother"—as she is fondly called by her Tamil family. She has children in every station of the Mission who honor and love her. It is over 50 years since Mrs. Scudder with her husband, Dr. John Scudder, came to India. He rested from his labor a few years ago, but Mrs. Scudder has been spared to enjoy the rare privilege of half a century's loving, sympathetic service among the Tamil people. That this ministry has been appreciated by them was seen at the Jubilee celebrations held in Vellore. The exercises were characterized by enthusiasm and sincerity and Mrs. Scudder received many tokens of love and respect from the Christian and Hindu communities.

EDUCATIONAL WORK.

The educational work that the women of America are doing through their representatives in the Arcot Mission has two divisions—the education of Christian girls and the education of non-Christians.

BOARDING SCHOOLS.

Our Christian girls begin their education in the village and day schools. The more promising of them are admitted into the Boarding Schools, where they learn many things besides what they get out of their class books. They are trained in house work, needle work, the principles of hygiene, Bible study, physical culture, and, in fact, all that helps in the development of Christian character. Habits of order, cleanliness, neatness and punctuality are enforced. Many of our girls respond readily to these influences. There are Boarding Schools for girls in Madanapalle, Chittoor and Ranipettai.

Miss Drury writes, "The year just closing has **Madanapalle.** not been an eventful one, and yet, when one reviews its full length, there is evidence of steady progress and growth, which is even more encouraging than any startling events would be. There have been 56 girls attending the school, of whom 39 were boarders.

"The Girls' Schools owe a big debt of gratitude to the contributors, to the Sewing Guild at home, and could these earnest workers see the long line of girls marching to church in their uniforms of white jackets and red petticoats, they would see how much their labors count and are appreciated.

"The chief exercise and pleasure of the girls outside of school hours have been in the gardens they have themselves cultivated. One garden for the smaller girls, and one for the older ones, bore vegetables in profusion and the girls were delighted to sell their fruit to the school; and give their 'first-fruits' money to their Christian Endeavor Societies. These Junior and Intermediate Societies are managed by our girl-teachers, and they and the members work with an enthusiasm which is inspiring to behold.

"The greatest event of the year was the prize-giving held January 19, when it was our great pleasure to have Miss Lawrence and Miss Nash with us. Miss Lawrence to preside and Miss Nash to distribute the prizes. To have with us our Home Secretary, who has upheld our work so long from the home base, was

itself an inspiration and the girls took part in the exercises in a way which showed they felt it.

"We long especially to see the girls grow in character and in Christian strength and charity, and we rejoice greatly when some small events leads us to think they are learning these lessons as well as those found in their books. During a week's vacation in September, Miss Te Winkle and I took about 25 girls to climb a nearby hill. We started early in the morning to escape the heat and had a merry, intimate time. Before we came down from the height we had a few short prayers for rain on the thirsty country we there saw, and for the people of Madanapalle. The girls entered into the spirit of the prayers very sweetly, and readily, and silently we prayed for them also, that they may go forth from the school to be real light bearers for Jesus in whatever town or village they may live."

Mrs. Beattie writes, "The day of all others in
Chittoor. the year 1911 that will live in the memory of our Boarding School girls will be the 12 December, the day of the Coronation of George V, Emperor of India. For days before this date the pictures of the King and Queen, hung in the schoolroom, were daily decked with fresh flowers from the school garden, and the strains of God save the King were heard frequently coming from the class rooms.

"Tuesday the 12th, was a long, full, happy day. The principal events were a short service in Church, presentation of medals to our girls in the Hindu Girls' School, home to a festival dinner, off again in the afternoon to the Durbar Pandal, where medals were presented to selected girls from each class, seeing the procession start headed by the big elephant carrying the picture of their Majesties, and last of all fireworks at night. The decorations, the enthusiasm, thousands of people that surrounded the Durbar Pandal, the salutes fired by the soldiers, the great procession, were all a source of wonder to our girls, whose days in school pass quietly and uneventfully.

"Work rather than play has been the order of the year, and teachers and pupils have had twelve months of strenuous labor. House work, study, needlework and gardening have kept the girls

busy. In the yearly examination only one has failed to gain promotion. We acknowledge, with grateful hearts, that goodness and mercy have again followed us all the days of the year. The health of the school has been remarkably good."

The students of this Institution have again distinguished themselves by passing 100 per cent. in the Government Examination. The year has been one of earnest effort, and, with their studies, their practical work in the Model School, and gardening in the evening, there have not been many unoccupied hours for the Normal students during the past twelve months. Owing to the distance between the Practising and Training Schools, the time taken up in going and coming, and the days lost by Hindu Festival and showery weather, the Government Inspectress of Schools recommends the opening of a Model School in the Compound, where the students could spend more time and get more practice in teaching.

Miss M. K. Scudder writes, "'Happy is the people whose God is the Lord.' Such might well be the motto written over the archway of our Girls' Boarding School, Ranipettai, for a happy little community dwells there. When we think how many of these children come from homes of want and privation, of ignorance and superstition, yea, some of them, the children of recent converts to Christianity, we realize the full deep meaning of our motto, and of the blessings that come with belief on the one true God. Within a few months we have had sweet illustrations of this. Little Salome, an orphan, whose brother had sought to support her and her older sister Anna out of his own meagre pittance, came to us, timid, shrinking, clad in one ragged bit of cloth. Even the pretty new skirt and jacket from the Sewing Guild's generous supply failed to comfort that sad fearful heart, but when a dolly was held out to her a smile dawned on the sober little face, and little arms stretched out eagerly for it. Soon after, Anna joined her, and the two sisters are little sunbeams in the school whose 'children are taught of the Lord.'

"The school has done good work in its usual routine of study,

showing faithfulness on the part of the teachers. Especially are we pleased at the result of the Bible Examination, annually held, both oral and written, nearly all passing and a goodly number obtaining maximum marks. The Junior C. E. Society among the girls has maintained its Sabbath afternoon meetings regularly, the little ones themselves being officers and conducting the exercises entirely themselves. The Flower Committee never fails of its offerings in Church, of one or more bouquets.

"Death has claimed two of the Boarding School girls. One passed away in her village after months of suffering. Another, Cecilia, was taken to the Hospital, where she received every care and attention, but the Saviour, the lover of little ones, called her to His Home above. Her father and mother were both with her. A heathen woman lying near her in the same ward gave testimony that Cecilia called her father and said, 'Christ has come and called me and I am going to Him.' The father, however, gave little care to the words, thinking them, I suppose, a sick girl's fancy, but in a few hours little Cecilia answered the Master's call."

HINDU GIRLS' SCHOOLS.

Schools for the education of Hindu girls are maintained in all our stations. Bible lessons form a part of every day's instruction, and in some schools the pupils buy Gospel portions and Bible stories for studying the Scripture lessons in the home. The seed of the Word sown in those schools has, in many cases, borne fruit, fruit which sometimes comes to maturity in after years. The opportunities which our Christian teachers have for influencing the impressionable hearts of those little children, are great.

Mrs. Farrar, who has charge of three Hindu
Arni. Girls' Schools, Arnipallayam, Kosapallayam and Polur, writes, "The three Hindu Girls' Schools have done good work this year. The teachers and children have been happy and interested in their work. The number on roll in both Kosapallayam and Arnipallayam schools keeps about the same, since some of the older girls have been kept at home, and

some new little ones have taken their places, but in the infant classes.

"The Polur Hindu Girls' School has had a struggle this year. At the opening of the school, almost two years ago, the parents were very enthusiastic about it and promised to send their girls to school, but a story got around that we wanted to compel them to become Christians. And then, too, the parents do not really care that their girls should have an education.

"This little school stands first in neatness, drawing, brush-work, clay-modelling, as well as in other studies. The children are always happy and seem to take a keen interest in all that they do. It is so far to Polur from Arni that I have not been able to visit this school as often as I should have done,—but I know that the work goes on even though I am not there, and when I do visit the school I can come home with a feeling of happiness and satisfaction, knowing that the teachers are faithfully trying to do their best."

Mrs. Beattie writes, "Days long to be remembered by the girls of the Gridley School were the 11 and 12 December, the days when Coronation festivities were celebrated. On Monday the 11, in company with the children attending the Church School, they marched in procession to the Compound, carrying flags and banners. The Hindu girls formed a very attractive group, gay with all the colors of the rainbow and a good many more.

"The children of both schools spent a happy hour of play which was followed by the annual distribution of prizes. Sweets and plantains were then given to all, and the long procession of over 200 children formed again and marched off singing. A relationship of intimacy and freedom exists between the Gridley School girls and the missionaries. With the permission of their parents they come fearlessly to the bungalow, sure of a welcome. These Hindu Girls' Schools are helping, surely, if slowly, to remove suspicion and prejudice, and are tending towards the emancipation of India's women. The number of pupils remains about 100. The higher classes passed a very good examination in Scripture knowledge.

Miss Scudder writes, "One of our strongest
Palmanur. hopes of India lies in the influence exerted by
 the Hindu Girls' Schools.

"We see the difference in the homes where the girls have been educated in Mission schools, and in the next decade the influence is going to tell materially upon the home life. The education now is not merely the three Rs; but it is teaching the children to be more practical. We had the pleasure, early in the year, of the presence of Miss Lawrence and Miss Nash, who presided at the prize-giving. Our teachers have been faithful in their work and we thank them for their hearty co-operation."

Mrs. H. J. Scudder writes, "The record of the
Punganur. year's work in Punganur came to an end suddenly about the middle of October. Early in that month plague broke out in the town and by the 20th all our work was at a standstill. The Hindu Girls' School and Mohammedan Girls' School were closed by the Collector's orders, and though we hoped to reopen early in December it is still uncertain, at the time of writing, as to when we can do so.

The Hindu Girls' School has had a prosperous nine months, with 104 on the rolls for its highest mark. When the school closed, the strength was 101."

Mohammedan Girls' School.—A petition from several leading Mohammedans in Punganur resulted in the opening of a school for Mohammedan girls. Such a school existed years ago, but was closed for lack of funds. An old Mohammedan who was employed in that school had carried on a small class of girls in his own house.

"When Miss Lawrence and Miss Nash visited us, we gathered together those who especially desired the school and brought the plan to their notice. Their interest and approval of this new work was most hearty and encouraging. For the first few months we held the one class in a rented room, with the old Sahib to teach, and a young Christian woman who knew Hindustani, to take Bible and kindergarten and sewing, for half a day. Then the attendance grew till we had 50 girls, and some were promoted to the 1st Standard. In September we were able to move into our

new bright room, built for the use of this school during the week and for a house of worship for the Punganur Congregation on Sundays. We are happy and thankful to learn that the Classis of Philadelphia has promised to take our new school under its care, and feel sure that their prayers and their money will come to cheer our hearts and help on our work. We feel most happy in the realization that we are doing something for the large Mohammedan community of Punganur. As I have gone in and out among the Hindustani homes with the Bible women, I have felt much the necessity of doing something for the swarms of little girls I have found everywhere; and now I rejoice to see a few of them gathered day by day to study and hear of the Gospel of Jesus Christ."

Miss Drury reports, "The Madanapalle Hindu Girls' School has 69 on the roll, and the attendance throughout the year has been good, except when fever was prevalent. The school was closed for two weeks on account of Plague. At the annual prize-giving the Sub-Collector presided, and made the children very happy by giving a special prize and a treat of sweets.

"The girls did their parts very well with dialogue, singing and faultless drill. The American dolls are a tremendous help, as many Hindu girls come to school only in the hope of receiving one.

"We have the same Headmaster as in former years, and he looks after the work with unusual zeal. In November, he spent a few weeks in Madras, examining the training schools there, and has returned brimming over with new and useful ideas and methods of teaching. He is especially particular about the Bible teaching and the girls are thoroughly instructed in the life of Christ, so that they will not soon forget it on leaving the school, as they must do, so young."

Miss Drury writes, "The school is still held in the same dismal building, and we long for the time when the rest of the required 800 dollars for the promised new one will be in hand. One wonders that the

children will come to sit all day in the small, badly-lighted rooms, but hope is strong that it will not be for long. The school has not been at all in the efficient state we long to have it, but with a change in headmasters and sending there one of our best trained teachers from Madanapalle, we look for large results next year. The work in school and zenana goes hand in hand, and in many of the homes I visit I find some of the pupils who know about Jesus and sing our Christian hymns. Thus is the way prepared for the entrance of the King Himself."

Miss Scudder writes, "The Hindu Girls' **Ranipettai.** Schools bring to mind that prophetic verse in Zachariah, 'The streets of the city shall be full of boys and girls playing in the streets thereof.' For our chief aim in these four schools of Arcot, Ranipettai, Kaveripak, and Wallajah, is to teach their four hundred, and over, little ones of the beautiful New Jerusalem, and lead them in the way thitherward. Two out of three of the schools already examined in Bible, have done very well indeed, and the third well only in the two highest classes.

"The Annual inspection in each, by the Government Inspector of Schools, called forth commendatory remarks on the whole, with valuable hints for future improvement.

"Wallajah School is rejoicing in the occupation of its own fine new buildings, erected from the generous Tallman legacy.

"Kaveripak looks forward to the same joy, as the Conger legacy has made this possible. The new building is urgently needed, as the one now occupied is too crowded for health and comfort."

The strength of this school remains 110. The **Tindivanam.** staff consists of 7 teachers, five of whom, are Christian women. Many of the girls of Tindivanam seek admission to a local Telugu school. The school was examined in November, and the results were good. The girls are fond of Bible stories and Gospel hymns.

Mrs. Cole has charge of three Hindu Girls' **Vellore.** Schools, Aarasamaram, Sircarmundi, and Velapadi.

In the Aarasamaram School six girls have been studying in

the I Form during the year. The 1st Assistant, Mr. Munisawmy Mudaliar, after nearly 30 years of efficient service in the school, resigned, greatly to the regret of the pupils and their parents.

The attendance has varied from 150 to 175.

Sircarmundi School is in a more flourishing condition than it has been for years. A new Headmaster has taken charge and the school has improved in many ways. At the examination every one of the 136 girls were present—a most unusual occurrence. The school was highly commended by the Inspector who praised especially the good work done by the teacher of the Infant Class.

A new Headmaster has been in charge of the Velapadi School since July and is doing very well indeed.

“The children have all been very much interested in the Coronation exercises of King George V. They learned to sing, in English, ‘God save the King.’ Save is a particularly difficult word for them to pronounce. ‘Savoo’ was as near as they could get it. It is amusing also to hear them try to say George. ‘Chars’ is the best many of them can do. At eleven o’clock on December 12, all the school children in Vellore assembled at Voorhees College Compound. There were 3,500 children, representing 27 schools. They formed in line and marched around the maidan to the place assigned them; they marched four abreast, and two of the four carried flags, the girls had Union Jacks and the boys coronation flags. Our Girls’ School also carried beautiful banners, made of satin and trimmed with gilt and tinsel; these they had bought with their own money. It was a beautiful sight to see so many children in line, and our Mission schools, I am sure, made the best appearance of all. The Proclamation was read at 12 o’clock by the Collector, then the salute was given by the Police training school, after which the school children were presented with medals and sweets, and thus ended the part that the children played in the Coronation.”

SUNDAY SCHOOLS.

Sunday Schools are maintained in all the Hindu Girls’ Schools and are usually well attended. Singing, colored pictures that illustrate the lessons, and reward cards, make the Sunday hour

a pleasant one for the children. In some stations Teachers' Meetings are held for the study of the Sunday School lessons, and blackboard drawings and other methods of illustration are used with satisfactory results. Collections are taken every week in some schools, and the money is spent in charity. Regular attendance is encouraged by small rewards.

ZENANA WORK.

Zenana work naturally follows and is a continuation of the work done in the Hindu Girls' Schools. These schools pave the way for the Bible woman.

In many of our stations the majority of pupils who are being taught in the homes are young women, who, as little girls, studied in our Hindu Girls' Schools. Gospel portions and Bible stories have already found their way into many Hindu homes as the children have bought these for studying their Scripture lesson and the girls who have been in our schools from the 1st up to the 4th class are familiar with the story of Christ. This forms a good foundation on which the Bible woman can build. Doubtless, there are in many homes in India secret believers who lack courage to confess Christ openly.

Vellore. The zenana work in Vellore is more highly developed than in any of our other stations. For years Miss Hancock has devoted herself entirely to this work.

The words she uses, in reviewing the work of the year, find, I am sure, an echo in the hearts of all who are working in the oft seemingly barren field of the Indian Zenana. "To the eye of man the year may seem one of failure. We cannot point to one soul and say, 'this one believes in Christ through our teaching and has confessed her belief before men.' Though we cannot say we have brought souls to God, in that they have openly confessed Him, we have endeavored to bring God to souls and His Word has been faithfully given to men, women and children, in the home, in the street, in the Sunday School, and in the Hospital."

Ten Bible women are now working in Vellore, and each one has more houses on her list than she can do justice to. It has

seemed, at times, as if it would be best to give up some of the homes, some perhaps of those who will not even come to the door to greet us, so that we are left standing, waiting to know whether they can receive us;—some of those who are always “too busy to hear,” or, who openly say, “we have heard it all, you need not come here.”

Illness among the Bible women has been a hindrance to the work.

One worker, who writes the following, tells not only her own experience, but the experience of many of our Bible women. She says—

“There are some women who are not even willing to speak to me. Some say, ‘Have you not other work. I suppose if you do not get your salary you cannot live! Why should you go from street to street! If you will give us wages we will sit and listen to you. Do you come to spoil our caste and to try to make us a Christian like yourself?’ Once, when I was in a certain house, a man came in, and for sometime pretended to be listening eagerly, but afterward turned to me and said, ‘Who told you to come into our house? Are you thinking to influence our women to accept your religion? It is only a short time since your Christ came, how can you say that the Hindu religion is false? Go away, Go away.’ Then I was afraid and came away telling him I came only to tell the truth, and if he would accept it, Jesus would bless him.”

One, who visits in Mohammedan homes says, “In some of the houses instead of my preaching to them, they begin to preach to me, and ask me to become a follower of Mahomet, and say that there is no other way to reach heaven except through him. They fully believe this and are taught that if they believe any other truths than those taught in their Koran, they will be cast into hell, from which they can never be redeemed.

“But there is another side to our work—thank God—and we turn from the dark to the light, for in spite of many unpleasant things that we meet with in this work, and what may seem like utter failure to accomplish that which we are attempting,—there is the bright side.”

Another, who visits in Mohammedan houses, commences her report with these words, “Another year laden with blessings, and

full of new experiences, but all interesting and helpful. I have felt in them all a consciousness of the wonderful guidance of God."

True—and if He is our Guide, then all is well,—and we will not be discouraged. She writes, "It is very difficult sometimes even to enter the homes for the first time. Sometimes the men are rude, and sometimes the women themselves are so staunch in their religion that they prevent us from coming. It is often through the hospital that we gain an entrance, for the women always welcome us to their homes if they have been in-patients in the hospital. There was also a good deal of objection at first to our even reading from God's Word, but gradually this has been overcome, and they are glad to receive a copy of our Testament, and to those who can read we have given a copy of one of the Gospels.

"Testimony is given again and again, 'We believe, but how can we leave our old ways? We cannot. If people see me even talking to you they will say I am intending to accept your religion. We know our gods are false, we do wrong to worship them, but how can we give up the old customs!' Another woman said, 'What you say is true. I am a Hindu but I do not worship our gods. The light of Christ is shining, and little by little it will fill all India.'

"The morning spent in hospital ward is becoming more and more a time of help and encouragement, and yet there, too, we meet with obstacles. But we believe many who have come there have gone away with a sincere belief and trust in Jesus Christ as a Saviour, and through those who come to the daily morning dispensary service, the seed has been scattered far and wide. What the harvest will be, only God knows."

The Bible woman, whose special sphere of work is in the hospital, writes, "Every morning and evening the Nurses have prayers conducted by sister Houghton. Miss Hancock and one of the Bible women come and examine the patients in Bible lessons once a week. Some of them give good answers and repeat the texts that they learn from me."

A Christian Endeavor meeting is held in the Hospital on Sunday afternoon. At those meetings Hindu patients often repeat

Bible verses they have learned during the week. The Bible women write of some interesting patients. A Brahmin lady said she wished to become a Christian, but her "time had not come." Another, after recovering from an operation, promised to worship Jesus only. When asked whether her husband would like that, she replied, "let him worship his god. I shall worship Jesus." Another who believed in Jesus said, "I also wish to pray to Him, but I have many relatives. I don't know how to pray in the midst of them, how to kneel down."

Miss Hancock continues, "On Friday we go to neighboring villages for street preaching—a band of four or five of us—and often the pastor's wife and others of our church women have joined us. Twenty-one villages have been visited, and almost without exception we have been gladly received and have had an audience of over a hundred, including men, women, and a large number of children."

Zenana work is carried on in four centres,
Ranipettai. Wallajah, Arcot, Ranipettai and Kaveripak.

Miss Scudder writes, "Zenana work has continued, as usual, and as we receive loving welcomes in the homes, and I see how the Bible woman is a familiar friend, I feel that the influence of Christ is felt in those narrow, prescribed lives. Caroline induces some of her women to come to her own house in Wallajah to meet me."

As the worker in Arcot tells of her conversations with the pupils, one sees that God truly helps her to reveal the absurdity of superstitious rites she witnesses in their homes, and "gives her in that hour" to boldly tell of the Christ incarnated for man and crucified for his salvation.

Another, who works in Ranipettai, met the objection that a house was ceremonially impure from Christians entering it with shoes, since leather is an abomination to the idols within.

The Bible woman of Kaveripak relates how she has overcome the prejudices of women who at first abused and mocked her, and did not want her to enter their homes, or at least only for instruction in needle work. Now they even come to her house to invite her to come and tell them of Christ and salvation.

The two Bible women who have worked in **Punganur.** Punganur for four years have been doing faithful work, each in her own line. One of them was transferred with her husband to Sodum, a village 28 miles from Punganur. She was requested to begin work there and has done so with fair success, though the people do not want to read the Bible.

Mrs. Scudder writes, "Mungamma, the Hindustani Bible woman, has had 19 Mohammedan homes open to her through the year, and has won the affection of her pupils quite remarkably. I have been surprised at the great desire to learn manifested by many of the Mohammedan women. In two houses where we go mothers and daughters, together, are learning to read. It has been a real trial to me that I have had to allow Mungamma to return to Madras, where her home and friends are. The prospect of closing those homes and depriving 25 or more women of the Gospel message, regularly taught, is a very sad one. We have had a Bible woman in Ramasamudram since the middle of the year, who has been aiding her husband's work in that town, by visiting in the homes and interesting the women in her message.

"Nurse Agnes and her medical work continue to be a leavening power in the homes of the town. I feel very strongly that the bodily healing given them, has opened many hearts and homes to the Bible woman and her message. And our new dispensary will soon be an added means of winning the women of all this Zemindari to a conviction that for them there is love, joy, peace, in this world, and in the world to come. And when this knowledge really enters and takes possession of their hearts, they will let the Master in."

Two Bible women in Madanapalle and one in **Madanapalle.** Vayalpad have been at work during the year. The work in Vayalpad is especially difficult, for the people are bigotted and must be dealt with lovingly and persuasively. Some foothold is obtained by following up the girls who have been in the Hindu Girls' School. Miss Te Winkel has been going with the Bible women ever since she came to Madanapalle, and has been a great help in that way as well as in the

medical work. One of the Bible women is a trained nurse and helps in the dispensary in the mornings. She carries a double message to the homes, as she not only teaches of Christ, the Healer, but can give advice in the case of physical ailments.

Miss Drury writes, "There are many interesting things connected with the zenana work, but something unusual occurred the other day when I was called to the verandah to see a Hindu woman. When I asked her what she wanted, she said,—'I have come to join you,' meaning that she wanted to become a Christian. She had been instructed by the Bible woman about Christianity and now she had come with her four children to become a Christian in very truth. Upon close inquiry, her motives proved to be not of the highest, for it was her husband's cruelty and inhuman treatment of her which led her to flee to the Christians for help; for, although she understood little of the necessary change of heart, she felt our way was better than hers, and so came asking relief. I called the pastor for conference, but we could only try to tell her more clearly what Christ wants of His followers: we could not receive her on such grounds, nor had we the right to help her leave her husband, even though she said she did not want money or salary—only protection.

"We have not done much village preaching, but one evening Miss Te Winkel and I were walking in the fields, when we came suddenly upon a pretty little village among the trees. Meeting some people, who were coming from market, we began to talk to them and they most cordially invited us in, and, treating us with the utmost courtesy, they listened to our story. As we left they urged us to come again. Taking with us the school matron, teachers, and a few of the older girls, we visited them later, when they showed even greater interest in our message. This village is asking the Mission to open a night school there, and we hope for large results from this open door."

One Christian woman is doing voluntary work, and visits in the homes of the pupils in the Government Hindu Girls' School, where she is a teacher. One of her pupils, after listening to a conversation between her mother and her teacher, asked her father why he put the Hindu mark on his forehead—"We only need God's mark in our hearts" said the child.

Palmaner. On account of the fever prevalent in Palmaner, and the illness of the Bible woman and her pupils, the Zenana work has had many interruptions. Miss Scudder writes: "A short time ago a Brahmin government official invited me, of his own accord, to come to his house and instruct his ladies in needle work. This man, like many another, has become ashamed of the ignorance of his women. In this house there is an unhappy girl, who, more than once, has attempted to end her life, because she saw no other way of relief from her troubles. She says, 'God has sent you to help me,' and it looks as if that were His purpose.

"The starved spiritual life of these poor 'shut-ins' is certainly pitiful, and for the first time the unhappy girl has learned that God is near her, and to know what prayer is and that she can carry all her burdens to One who cares for her; and is always near her."

Chittoor. Miss S. Te Winkel, who this year began work in India, writes, "Until October there was but one Bible woman in Chittoor. I have visited most of her pupils many times, but there are still a few homes where I have not been admitted. These people seem to fear that I may exert some mystic charm over them and convert them into Christians against their will. As a rule Bible lessons are not desired; still, after a lesson in reading or needle work, the women generally listen politely to the Scripture teaching, occasionally expressing views of their own.

"One of our pupils seemed well informed about Scripture truths, and one day I asked what she thought about the Christian religion. She at once advanced the old view, 'Your religion is good for you, ours is good for us.' She said her sacred books contained good truths; that she prayed to her gods and received help; but the expression on her face indicated that she was not speaking sincerely. When questioned further, she could not remember any of those 'good truths.' As a matter of fact, the sacred books read by the women in the homes are only fanciful tales—many of them very immoral.

"In October, another Bible woman began work, but owing to

her not knowing Telugu she cannot enter all the doors that are open, so the Telugu homes must wait."

About one of the Bible women Miss Te Winkel says, "In some homes where she was at first regarded with suspicion she has won the friendship of the people, so that they would like to have her make daily visits. They have even gone so far sometimes as to invite her into the kitchen—the holy of holies in the Hindu home—in order that she might talk with them while they prepared the food. Of course this is entirely contrary to orthodox caste customs."

In the beginning of the year one Bible woman
Arni. worked in Arni. In September a second worker came to share the burden. These two women visit in over 70 houses, in not one of which any objection is made to the teaching of stories and truths from the Bible. In one home newly opened to the zenena worker, the woman insisted that she be taught only from the Veda of the Christians.

Miss Rottschaefer, who has just finished her first year of practical work in India, writes, "The coming year presents opportunities for improvement, especially in the matter of systematic teaching. The practical work among Hindu women has its difficulties, preventing more or less systematic teaching, but efforts can at least be made towards that end. And so, 'forgetting the things that are behind and reaching forth unto the things that are before,' we are going to press toward the mark."

In and around Tindivanam four Bible women
Tindivanam. are working and visiting in the zenanas. All of them take turns in coming to the dispensary and speaking to the Hindu women who come for medical treatment.

Some of the women in the zenanas admit that their gods are false and useless and confess Christ as the Holy One, but when pressed to confess Him openly they say they must follow custom.

Some Hindu women who know a little of Christ's teaching asked if following Rama will not do as well. The Bible woman replied, "No," because Rama has not cleansed you from sin.

MEDICAL WORK.

Medical work and Zenana work act and react on each other. Often the Bible woman gains an entrance to the home because of gratitude for medical help received at the Mission Hospital. Frequently it is the Bible woman who prevails upon her Hindu sister to come to the doctor, and this she does sometimes after everything else has failed.

In every station the missionary does medical work to a certain extent, and doles out quinine and other simple remedies, but most of us realize that the soundest medical advice we can give to those who need help is to go to the doctor.

In Palmaner Miss Scudder treated 874 patients during the year.

A most beneficent work of healing for both
Vellore. body and soul is being carried on in the Mary Taber Schell Hospital. As usual, the year has been full of interesting and varied work. Dr. Scudder writes, "Patiently, lovingly, quietly, the seed has been sown in the hearts of those who have come to Schell Hospital during the years since its opening. Here a seed is dropped by doctor, apothecary, or nurse, as they pause for a moment by the bedside, in the busy round of the daily work; here more is done as a Bible woman sits by the bedside and quietly teaches the women, or blind Mary Henry is brought into the ward by a friend of the patients—to tell us more about Jesus." In the afternoon more seed is sown as Mrs. Samuel, the special Bible woman of the Hospital, gathers all the women in the wards about her and teaches them, making them repeat the verses or the Bible stories, again and again, so that they will surely remember. Quietly it is all done, the sowing and the tilling. In the early morning and late in the evening the nurses all gather, and at the Master's feet we beseech Him for His blessing.

"During the year there have been some changes in the Hospital. Miss Samuel, Apothecary, graduate of the Madras Medical College, became one of the Hospital Staff. She has had experience and is a great help. Miss Hawley, who gave such generous

service, and who seemed indispensable, was called away. Miss Houghton has taken entire charge of the nursing department and training of the nurses. Dr. Hart carried on the work of the Hospital while Dr. Scudder took her vacation. A large number of patients are Mohammedan women. In order to be able to give more efficient help to these women, Doctor and Nurses are studying Hindustani.

"The need of more private wards has been keenly felt. Part of the money necessary to build these has been given by English, American, and Hindu friends.

"The statistics in connection with the Schell Hospital show an advance in every department over any preceding year, though the total number are not so large owing to the fact that the Punganur Dispensary is now in Dr. Hart's care, and the disabled motor car has put a stop to the roadside ministrations. The weekly trip to Gudiyatam is still made by train. Often, as the train stops at the stations, a face will appear at the window and a voice will say, 'Have you forgotten us, are you never coming again, many have died since you stopped coming, for we have no medicine now. We miss you. Will you not come again soon?' One day a man brought four annas for medicine for chills and fever. I did not have it with me and promised to bring it back from Gudiyatam, but told him my train did not stop there. 'I will wait for if you will throw it to me,' he said. As the train dashed past the station I hurled out a package of quinine powders to a solitary waiting figure. I hope to be able to use the motor again very soon.

"The operative work has been larger and more interesting than ever this year, and attended with greater success. This year we have seen some fruits, two of our nurses have given themselves to Christ, one a lovely Brahmin woman, another a high caste girl. It is our expectation to take only Christian girls to train, but these two came to us and wanted so much to stay that we allowed them to, and we rejoice with a great joy as we see they have heard and answered the Master's voice. Others in various homes in Vellore and the surrounding villages have heard the message again and again.

"The work of watching the Christian School children for

Tuberculosis has been interesting. Many of the boys in Vellore show a weakness that was not manifest last year. The Chittoor Girls' School has a remarkably good record this year. Dr. Scudder writes, 'Our little corner of India grows more and more intensely fascinating, but our inability to do all the work that comes our way grows more apparent every day. It is hard to see so much left undone, and to feel that much is poorly done because of lack of workers.' "

Miss Houghton's Report.—Since June, Miss Houghton has had entire charge of the Nursing Staff, consisting of 18 nurses—Senior, Junior, and Probationers—and four Compounders, two of whom are in training.

Four classes have been held each week, and under Miss Houghton's direction the nurses have studied Physiology, Anatomy, Nursing, Bandaging and Massage, and in addition there has been bedside instruction in the wards.

In November, six of the Nurses successfully passed an examination conducted by the District Surgeon. During the year two of the Nurses developed symptoms of Tuberculosis and were sent to the Sanitarium in Madanapalle. In the end of the year Miss Houghton attended a Nurses' Conference in Calcutta. The meetings were most helpful. Miss Houghton writes, "Our day's work in the Hospital is begun with prayer and ended with prayer. To me, this evening prayer time is the pleasantest hour of the day. We are all relaxed from the strain and stress of the day's work, and the patients, too, as they gather around us seem to feel the peace of the hour. After prayers, as we go from bed to bed with a few words and a 'good night,' our hearts are very full of thankfulness to the Heavenly Father for leading us to this land to help these dear people, and a prayer ascends for strength and guidance to do more, much more for Him."

After being closed for nearly six years, owing to the absence of a doctor, the Tindivanam dispensary was re-opened this year by Mrs. W. T. Scudder, and thus medical work is again being carried on in the Southern part of the Mission. The work is being done under difficulties. The Dispensary is held in a godown. Several cases

that ended fatally might have been saved had there been a hospital building to which the patients could have come and where they would have been out of the reach of ignorant, superstitious relatives.

One case in a wealthy home was lost, apparently, because Mrs. Scudder washed her hands with a piece of soap. After doing so in the presence of the patient she was not called again and the case ended fatally. Mrs. Scudder writes, "I find that the Mohammedan women have more in-born faith in Western treatment. One baby with pneumonia was saved by the careful following of every direction, which is always a refreshing relief in having to do with Mohammedan patients."

204 medical visits have been made, 5,351 cases have been treated, 32 operations have been performed in nine months. The Bible women take turns in speaking to the Dispensary patients. Mrs. Scudder comes into contact with the Hostel boys through the Dispensary work. Some boys have been recommended to go to the Tuberculosis Sanitarium, but have had to wait for want of room. Of these Mrs. Scudder says, "To these boys we give cod-liver oil, and because it makes them 'too hungry' we add half a pint of milk daily. Two of these 'invalids' did so well in the Coronation Sports this week that I felt that our care of the boys was justified by the number of prizes that they bore away. Pray that we may lead our flock out into richer pastures of spiritual living, and be more and more like the Good Shepherd whom we strive to serve."

The new Hospital, Mary Lott Lyles Memorial, **Madanapalle.** is approaching completion, and will in time become the blessing to the Telugu women that the Schell Hospital is to the Tamil people.

Dr. Hart writes, "The medical work for women on the plateau consisted this year of a daily morning and evening dispensary in the unfinished rooms of the Mary Lott Lyles Memorial Hospital, of the care of the tubercular patients in the Sanitarium, of answering calls in the homes of Madanapalle itself, and in visiting the dispensary in Punganur.

"Two nurses have helped in the dispensary, one of whom does Bible work in the afternoons. During the first half of the year the dispensary was held in a small room in the Boys' Boarding School, but the space was quite inadequate for the needs. In June the work was transferred to some of the rooms in the new Hospital. In the dispensary over 5,000 different patients have been seen, and over 14,000 treatments made. The receipts have been slowly and steadily on the increase.

"The Mohammedan women do not come very frequently yet, as in the unfinished buildings the arrangements are not sufficiently purdah, but their men come and we visit the women in their homes when possible. They have not yet become accustomed to the fact that this is a women's Hospital for the treatment of women by women.

"Tuberculosis I have found to be very common here, and it is very sad to have them come to us when the disease is so far advanced that no help can be given. One elderly gentleman was brought to me in the dispensary one day, to the relatives of whom, after examination, I could only say,—'There is no hope, the time of life is short.' I learned afterwards that he died the next day. Others are trying to make a fight for it, one man putting up his own tent and making all his own arrangements in our Sanitarium Park, so as to take the treatment in the most approved way, though his friends know it is an uncertainty. He not only comes to us for medical aid, but by coming to us comes under direct Christian teaching and influence.

"Since the Sanitarium was opened in November last 89 patients have been registered, of whom six were incurable cases.

"Twenty-seven are now in the Sanitarium and all, except two, are doing splendidly. Among the patients are several earnest Christians whose influence is most helpful. The Hindus (all Brahmins) who are there are earnest seekers after truth, so that it is delightful to visit them and try to help them.

"During Dr. Hart's absence in Vellore, while she took charge of the Schell Hospital, Mr. Williams, an Indian Medical Graduate, was loaned by Dr. L. R. Scudder for Dispensary and Sanitarium work. He was assisted by Miss Te Winkel. The work done by Dr. Williams was greatly appreciated by the Christian

people amongst whom at that time there was a great deal of illness which he successfully treated.

"Thanks to the grant of land from the Government, we have been able to start a small farm in connection with our work, and already have a small patch of grain and a nice vegetable garden, which has been flourishing for the past two months."

In Punganur, Nurse Agnes has treated over 1,300 patients, making nearly 7,000 treatments in all, and has visited 108 patients in their homes. Sometimes patients come from a great distance, and when too ill to return at once she has had to keep them as in-patients in a little lean-to room adjoining hers. Of these she has treated seven.

I have been able to visit her 20 times during the past year helping her with her more serious cases. She certainly has learned to do much with little.

She writes of her work, "Statistics will show that the past year has been one of increase in the number of out-patients that were treated in the little room I had for dispensary, operating and consulting room, with all its inconveniences. The women and children are very grateful for the little help I gave to relieve their pain."

The presence of plague in Punganur has interrupted the medical work there. The completion of the new Memorial Dispensary is eagerly looked forward to.

During the year Miss TeWinkel has been doing medical evangelistic work in Madanapalle. She has daily attended the Dispensary, taken part in the care of the Sanitarium patients and visited in the Zenanas. The dispensary work begins with prayer and Scripture reading. Between 60 and 80 patients attend.

Miss TeWinkel writes, "When not too busy with the medical work, I have also been able to assist Miss Drury, occasionally going out with the Bible women. Often there are people in the homes who crave eagerly a bit of medical advice. The hospital work is a ready topic of conversation, and it always leads up to what is the principle reason the people of America have for sending their money and their workers to the people of this land. When it dawns upon them what a great expense, and in many cases what a sacrifice it is to the people of America to do

all this medical work for them, with apparently no profit to themselves, they begin to look serious and are willing to listen to what we have to tell them.

"At the Dodd Tuberculosis Sanatorium a little meeting is held with the patients every Sabbath afternoon, as well as the daily morning and evening prayers. Since most of the patients are Tamil, Dr. Hart has been in the habit of taking charge of this service.

"One Sabbath afternoon, a few weeks ago, she asked me if I could not go to the Sanatorium in her place, while she took charge of the Intermediate C. E. Society at the bungalow for me, for a little change all around. I consented, and armed myself with a lot of Sabbath School cards, thinking that if I could not make myself understood to many of them, the little pictures might carry the message that I could not tell, and I was not disappointed. I came first to the tent which had been erected for our latest arrivals, a Brahmin woman and her two children. One, a little girl, so frail and wasted by disease; and the other, a remarkably winning intelligent boy of some five years. He is most keen to learn English, and is constantly demanding the English word of this or that thing, so that Dr. Hart has dubbed him 'Chatterbox.' I got out some of my picture cards and began showing them to the two children. They had never heard the name of 'Jesus Christ' before, and the story was a new one to them. As they were Telugu people I could talk with them, and they listened eagerly. The mother, too, came out and made no objections. Then we had our little meeting in the open space before the buildings. At the close of the meeting they all came eagerly forward to receive some of the cards. Men, women, and children alike; it made no difference. They all wanted the little pictures. One patient, a young man, too weak to walk, and who had been brought by his father some hundreds of miles to receive healing, if possible, was sitting bolstered up in his chair, as usual. I said to him,—'Victor, I have been giving everyone one of these little pictures. Would you like one? Before his illness he had led a reckless, careless life, but he seemed to have become quiet and thoughtful. Among the few little cards still remaining was one of Christ's Ascension. His face lit up when he saw it and he said,—'Oh yes, please, I

would like that one.' I caught the look in his eyes and said quickly,—'When Jesus is with us it will be all right, will it not, wherever we are and wherever we go?' 'Oh yes,' he replied, 'then it will be all right.' A few nights later they came to call the doctor at midnight, for 'Victor was very bad,' they said. He lived about an hour after she reached there. Though so weak, he had them get the little card out of the trunk where it had been carefully put, he pressed it to his lips; then he and his father prayed together, and thus he quietly slipped away to the other land.

"The next Sabbath day after the usual little meeting they were all on the lookout for cards and Chatterbox demanded,—'I want Jesus Christ on my card.' The next thing was,—'I want you to tell me all about Jesus Christ.' Dr. Hart was busy at the time and she said to a new patient, another Brahmin standing near, 'You know about Jesus Christ, don't you? Won't you tell the little boy about him?' 'Yes' he replied, 'I will gladly tell him, but I do not know the story well, and if you will let me have a Bible, I will read it again so that I may tell it to him correctly.' So now that Brahmin is reading his Bible."

INDUSTRIAL WORK.

Industrial work for women has not been developed to any great extent in our Mission, but a beginning has been made. Ten years ago Mrs. L. R. Scudder began a class in lace making, which has gradually developed into a school of 31 members. This school has been of immense value to our Christian girls, to whom so few avenues of self-support are open. It has given employment to many who for various reasons are not trained as teachers, and has enabled not a few destitute widows to support themselves.

Some of the lace makers are outside workers who are earning from Rs. 3 to Rs. 10 per month. In November, 5 girls went to Madras for Elementary and Intermediate Examinations, but the results are not known. All who went for last year's examinations passed.

Mrs. Scudder writes, "With 1911 closes ten years of the life of the lace class. It began life as a very weak child, but has grown very steadily and well, in fact it would have grown much

larger, poor child, but for repression, through fear, of outgrowing its quarters and of overrunning appropriations. Some day, I hope, the matter of appropriations need not trouble us.

"On December 8th, pay day, when many helpers were here, we had our yearly exhibition, both for our pleasure and others' enlightenment. We want people to know that lace making is not only a pastime but a means of earning one's living. Some of the young husbands are beginning to realize this, but there are many who have still to be enlightened."

A small industrial work is being carried on in Palmaner where the poor women of the congregation are taught to weave mats baskets and trays.

CONGREGATIONAL WORK.

All of our women missionaries have a part in this work. Weekly meetings for women are held in all the stations. Sometimes these meetings take the form of Mothers' Meetings. Gatherings, too, for social intercourse, help to bring the missionary closer to the women of the congregation.

Of this form of ministry Mrs. Wyckoff writes, "A sense of comradeship with our Indian sisters grows from year to year, as we work together in the Christian Endeavor Society of the Light Bearers and in our Sunday School classes. Occasional calls in their homes, including attendance on their cottage prayer-meetings, strengthen the tie, and each call leaves me feeling that in some way or other more time ought to be found for this method of contact. The Light Bearers, in union with the Nurses' Society from Schell Hospital, came to the front early in the year in conducting a quarterly meeting of our Vellore C. E. Union, at which interesting sketches of the work of Florence Nightingale and Elizabeth Fry were read, and a vivid picture of Miss Lucy Booth given in an earnest address by a Bible woman, who worked with her some years ago in the Salvation Army. Among other meetings, the Missionary Committee have conducted meetings on work in Arabia and in Burma; while of our contributions we have given money for needy ones near by. The Mothers' Meetings held at our different bungalows about once a month continue

to be popular. Rainy weather prevented a large attendance the last time, when the subject was 'the dangers of patent medicines, and of the usual native doctoring,' and I told them how civilized countries were awakening to the evils of trusting in advertised remedies. I have since been asked to repeat the talk for the other mothers who did not come."

The story of the year's work may sum a record of attempts rather than of successes. But the seed of the word has been sown and watered by many prayers, and we believe that in many an unlikely place the blade is appearing. "First the blade, then the ear, then the full grain in the ear" is God's order. Many days may pass before "the hundred fold" is reaped, and the harvest may be delayed by our unbelief, which limits the Holy One of Israel. Therefore, knowing that "all things are possible to him that believeth" we would go on working and praying and expecting our God to work miracles in India.

STATISTICS.

Those who have had much to do with the gathering and compiling of statistics realize the difficulties connected with accurate tabulation. The results arrived at cannot always be fully relied upon. For example, under the head of "Hearers" large totals are shown. Only experts can accurately judge the size of an audience. Some of the eyes of our preachers are undoubtedly blessed with a remarkable vision. They behold not only those who are present, but many of those who are to come, consequently we have inflated reports. Some of our pastors hesitate to remove the names of those who have grown cold and gone "back." They hope and pray to see the day when they will return to the fold. Moreover, they believe the retention of their names on the Church Registers will have a restraining influence. On the other hand, we believe that the figures gathered for the Report represent the faithful labor of those who do not desire to exaggerate, but to truly represent the conditions as they are, no matter whether there has been loss or gain.

The totals we present this year indicate healthful growth along nearly all the lines of Mission activity. Last year the Christian Community showed a growth of 526, nor has there been a fall-

ing off this year. The totals show an increase of 547, or 1,073 in two years. Two years ago there were 10,751 in the Christian Community, to-day 11,298, a ten per cent. increase. This fact is especially encouraging in view of the fact that far less, if any, financial assistance is given to-day to the new comers than formerly. We cannot but believe that the totals contain considerable reliable truth.

One of the discouraging features of the year is that there has been a falling off in the number received on confession. If this indicates that the Sessions are demanding higher requirements on the part of those presenting themselves for examination, we have no reason for despair. Should it mean that the instruction of the congregations is being neglected then the matter should receive our careful attention.

The progress shown under the head of "Education" is encouraging. There are now 2,000 Christian children studying in the Mission schools, or one-sixth of the total Christian community; not a bad proportion when we consider the poverty of many of the people. There are over 6,300 non-Christian children attending Mission schools. All these must devote a portion of each day to the study of God's Word. Further, they are surrounded by Christian influences. What a "field!" What infinite possibilities lie here!

The Medical work: Over 83,000 treatments! 83,000 opportunities to help a sufferer, to speak a kind word, to point the way to Christ!

The "Income" from all sources indicates large facts. No Mission connected with our Board shows so large a sum raised on the field. The total exceeds Rs. 59,000, or nearly \$20,000. Of this it is to be noted that the Indian Christian Community contributed over Rs. 9,625, an advance of Rs. 1,427. This is not very far from the goal of R. 1 per member of the Christian community.

With these facts before us, have we not every reason to "thank God and take courage?" Should they not spur the workers on to a deeper consecration, to more prayer, more study of the Word, more meditation, more thanksgiving, faith, hope, love?

W. T. SCUDDER.

NORTH JAPAN MISSION

R.C.A.

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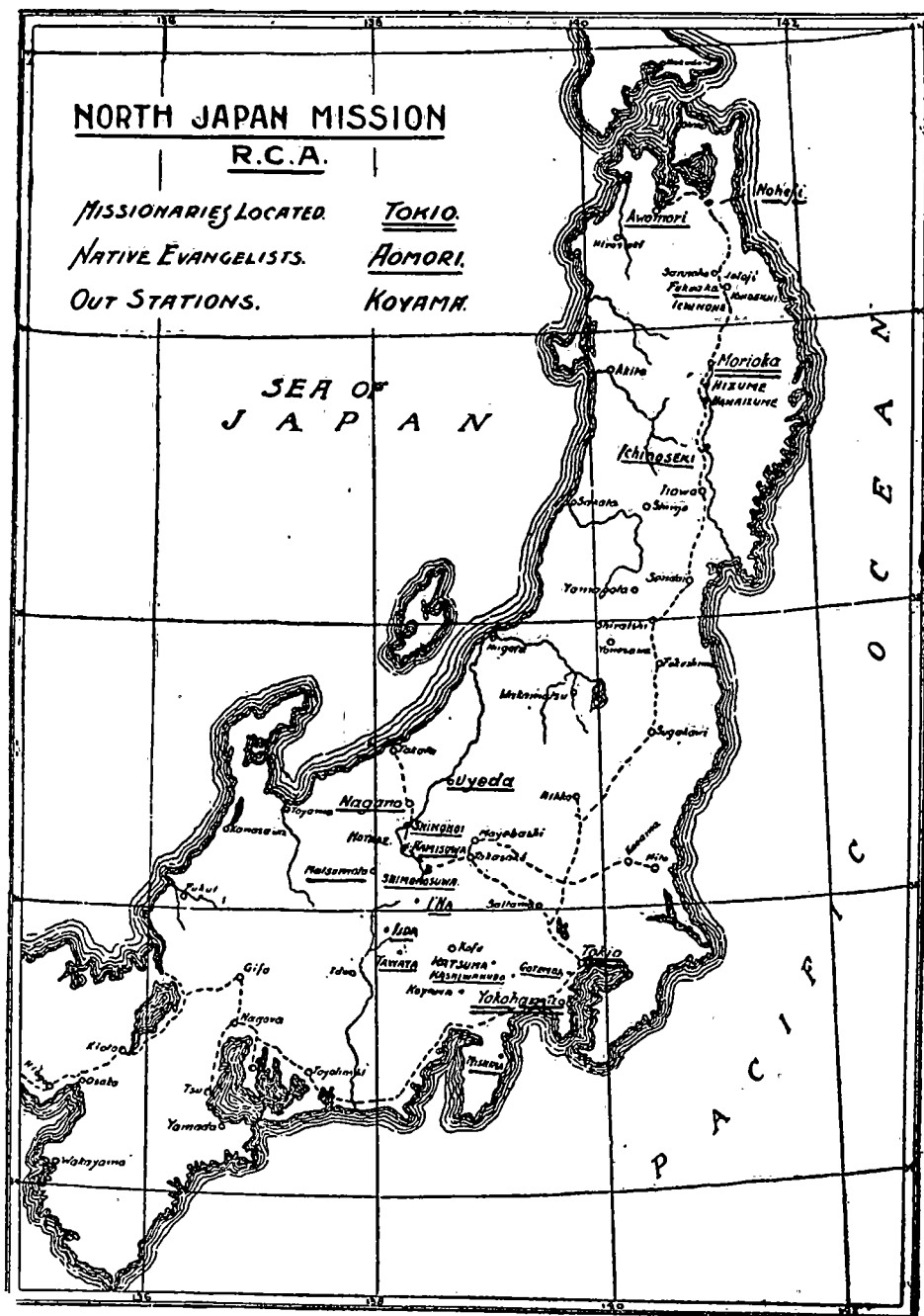
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THE NORTH JAPAN MISSION.

ORGANIZED 1859.

Missionaries.—Rev. James H. Ballagh, D. D., Yokohama; Rev. E. Rothesay Miller, Tokyo; Rev. Eugene S. Booth, Yokohama; Rev. A. Oltmans, D. D., Rev. D. C. Ruigh, Prof. W. E. Hoffsommer, Rev. H. Kuyper, Tokyo; Miss M. Lella Winn, Morioka; Miss Anna deF. Thompson, Miss Julia Moulton, Yokohama; Mrs. M. N. Wyckoff.

Associate Missionaries.—Mrs. E. S. Booth, Mrs. D. C. Ruigh, Mrs. W. E. Hoffsommer.

In America.—Mrs. A. Oltmans, Miss Jennie M. Kuyper.

REPORT FOR 1911.

This report begins with a sad strain. Early **Introduction.** in the year we were called upon to suffer the loss of one of our fellow laborers in the person of Prof. M. N. Wyckoff, Sc. D., who on January 27th suddenly passed from earthly scenes to his eternal reward. His many years of faithful and most valued service in the Mission, his sterling qualities as a Christian man, his various endowments fitting him admirably for the work here in Japan, made his departure a loss to us and to the work at large, which was not only deeply felt at the time, but is felt, and will be felt for many a day and year to come. We desire, however, also to record here our deep-felt gratitude to God for the gifts of His grace bestowed through the life of our departed brother and fellow laborer, fully trusting that the seed sown by him in various ways is constantly bearing fruit to God's glory in the lives of many to whom he was privileged to minister, and that his fruit will abide even unto the day of our Lord Jesus Christ. We would also here reiterate our heartfelt sympathy with our beloved sister, Mrs. Wyckoff, so repeatedly and severely tried in the furnace of affliction, and pray that the unfailing promises of our covenant God may increasingly be her consolation and strength.

The Mission sustained another loss by the return of Miss Jennie M. Kuyper on early furlough by reason of ill health. We hope and pray, however, that this loss, though keenly felt, may be only temporary and that we may soon have Miss Kuyper back

with us, restored in health and ready to resume the work she has so auspiciously begun, and which needs her further services so much.

Though deeply conscious of these losses in the personnel of the Mission, we are glad to be able to record the arrival of the *vanguard* of the little army of new workers asked for by us, and promised by the Board, in the person of Rev. H. Kuyper, who joined us on October 21st, 1911. He has started his work on the Japanese language in good earnest, and is already rendering valuable service by his musical gifts. But we need hardly say that a *vanguard*, however essential, does not constitute *the main army* for which we are looking, and sincerely hope we shall not have to look for in vain much longer. The survey of the evangelistic field in Japan just made through various district Conferences and Committees, and reported at the recent meeting of the Federated Missions, has emphasized anew and with tremendous force the urgent need of missionaries and Japanese workers, and leads us at this time to loudly reiterate our request for the *immediate* sending out of new missionaries to us, in order that we, as one of the very earliest Missions in these parts, may at least in a measure respond to the clarion call from these needy fields, and be enabled to assume our proper share of responsibility for the evangelization of this land.

One of the happy events of the year was the visit to our field, in the early summer, of Miss O. H. Lawrence, Corresponding Secretary of our Woman's Board of Foreign Missions, and Miss M. M. Nash, of Albany, one of the Board's Vice-Presidents. It was the first opportunity we have had to welcome such distinguished representatives of the Woman's Board to our homes and our adopted land, and it was a pleasure long to be remembered. The noble army of friends of the cause in the home land will undoubtedly be increased, and will have their interest greatly stimulated, as the churches hear from these observers their impressions of the character and magnitude of the work being done in these Eastern lands.

In the autumn the Misses Olcott, of New York, and Miss Brayton and Miss Mann, of Utica, paid us a short but delightful visit on their way to China and India. Their coming was like a re-

freshing breeze right from the home land, full of good cheer and help.

On November 11th, took place the joyful event of the year, namely, the celebration of the fiftieth anniversary of the mission work of our veteran missionary, and the Nestor of all the Protestant missionaries in Japan, the Rev. James H. Ballagh, D. D. As extensive reports of the day's celebration have been sent to our home church papers for publication, we refrain from repeating these here. Yet we desire to record, in the permanent form of this report, our deep appreciation of the honor conferred on our Mission by having as one of our members the first Golden Jubilee Missionary of all the Protestant Missions in Japan, and that one still so active and zealous in the work of the Lord. And we wish our churches at home might express their gratitude for this same blessing by greatly strengthening our forces at this time, so that new, young, vigorous life may be poured into our Mission, and be preparing itself to take up the tasks which the departed ones, like Dr. Verbeck and Dr. Wyckoff, have left behind, and which is altogether too great and too heavy to be borne by those now on the field.

The Mission has been encouraged this year by the realization of a long cherished hope, namely, the obtaining of property for missionary residences in Tokyo. One plot for this purpose has been granted by the Board of Trustees of Meiji Gakuin on the campus, and the purchase of an additional piece of land, suitably located, for the erection of two more residences, has just been completed. A legacy of the late Mrs. J. H. Ballagh for this very purpose will enable us to build the house on the campus, while money for the building of the other two houses has been made the object of a special appeal at home, which we hope, for financial as well as for other cogent reasons, will speedily meet with favorable replies. The erection of these residences will mark a distinct "forward movement" in the status and work of this Mission. We shall henceforth not be roving and gyrating about Meiji Gakuin, with our addresses frequently changing, as has been the case for these many years, but shall have our fixed abode, where people know how to find us, and where we can become an integral

part of a neighborhood and a community, with opportunities to exert therein our influence for the Master.

The death of Dr. Wyckoff, creating a vacancy in the teaching staff of Meiji Gakuin, led to the transfer of Rev. D. C. Ruigh from the evangelistic work to that of education. Though leaving our evangelistic work still more crippled than it already was, the step seemed to the Mission necessary, and Mr. Ruigh has thoroughly identified himself with the work of the school, not only on its teaching staff, but also as treasurer of the institution.

The Mission work at large in Japan has just come up for review at the annual Conference of the Federated Missions, where some very interesting subjects were discussed, and some important steps taken. One of these is connected with what is called "Distribution of Forces" in Japan. The results of a year's work in preparing statistics, maps and charts, were brought before the Conference, and the Mission body has obtained an acquaintance with, and grasp of, the real situation in Japan such as they have never had before. This work of "sizing up" the situation is not complete, and will be continued for at least another year. But already the most definite conviction has resulted so far, that the evangelization of Japan, as far as the Mission obligation is concerned, is by no means a thing of the past, but most decidedly a task of tremendous proportions for the future, and calls loudly for reinforcements of men and means, but above all for increasing "prayer of faith" and unremitting "labor of love." The participation of a sufficient number of Boards of Missions to set in operation the work of a representative Literature Committee is a great step in advance towards supplying a real want in the work—that of creating a Christian sentiment and a Christian environment through the production of a sound and serviceable Christian literature. This work will be undertaken in close co-operation with the Japanese Church.

The formation of the "Japan Christian Church Federation" in December of this past year marks another epoch in the history of Protestant Christianity in this land. The churches that have thus far entered into this Federation are the "Church of Christ in Japan," the "Kumi-ai" (Congregational), the "United Methodist Church," the "Protestant Methodist Church," the "United

Brethren," the "Christians," the "Friends" and the "Evangelical Association." These are all names of Japanese denominations, and not names of Foreign Missions. It is hoped that other denominations in Japan will eventually join the Federation. This movement reveals the strong and earnest desire of the Japanese churches to eliminate, as far as possible, denominational lines of foreign growth, and present a united front.

In regard to general conditions in Japan, two events of the year stand out prominently as having considerable bearing upon Christianity and the work of Christian missions. The first was the discovery of an anarchistic plot of Japanese to take the lives of H. I. M. the Emperor of Japan and certain leading members of the royal family. A trial of those arrested resulted in the conviction of twenty-six persons, twelve of whom were executed, while the rest were sentenced to life imprisonment. Not only was the discovery itself of this dastardly plot, in a land where veneration for the imperial family is the very atmosphere of national life, like a bolt of lightning from a clear sky, but the event has led to great searching out of seeds of anarchism and socialism throughout Japan. A quasi-relation of two of the criminals with Christianity was made much of by the enemies of the Christian cause, and was used as an occasion for instilling suspicion and hatred towards all forms of Christian work in the minds of those ignorant of the real situation and unsuspicious of the motive that actuated these anti-Christian agitators. However, proper prudence on the part of the Christians, and a sober judgment of facts which is sure to result, will doubtless fully exonerate Christianity in the eyes of the government and of the thinking people.

Growing out of this event has come another as a direct result, namely, the attempt of the government to instil anew in the hearts of the people reverence for the Imperial House and for Japanese ancestry, by reviving the worship at Shinto shrines. An official mandate from the Education Department has already gone forth, and has resulted in great activity at certain places, especially in connection with school children, in the way of setting up shrines, visiting tombs and compulsory worship before ancestral tablets and pictures. On the other hand, loud and forceful protestations against this movement, as being an infringement of the religious

liberty granted by the constitution, have been and are being heard, not only from Japanese Christian leaders in pulpit and press, but also from non-Christian leaders of thought. This whole movement is evidently just a wave of revulsion of feeling caused by the discovery of wholly unsuspected anarchism in the land, and a sign of the absence still, among the rank and file of the people of sufficient enlightenment in regard to the basal principles of religious liberty and the priceless boon of constitutional rights for even the lowest subject of the country. In the end, however, these blessings will be accelerated by the movement. Meanwhile it behooves the Christian Church, and the missionaries, in so far as it affects their work, to be firm in their adherence to Christian principles and practice within the bounds of right and liberty granted by the constitution, and to be deeply sympathetic with the effort of the governing powers to instil in the minds and hearts of the people that loyalty to "the powers that be," that veneration of ancestors, and that moral discipline of character, which lie at the basis of national welfare, and which also belong to the very fundamental teachings of the Christian religion.

As to the general attitude of the people to Christianity, while doubtless here and there temporarily affected by the above mentioned movement in favor of imperial and ancestral worship, yet, on the whole, this is steadily becoming more openly candid and favorable, at least as far as giving a respectful hearing to the Gospel message is concerned. The opportunities for sowing the seed of the Kingdom are practically coterminous with the boundaries of the country, and the whole field is simply waiting for laborers to enter.

EVANGELISTIC WORK.

To say that the evangelistic work of our Mission has suffered for want of oversight is saying exactly what we said last year and many years past, and doubtless has become exceedingly trite. Nevertheless, we say it now again, with the confident hope that we shall now at last, and that speedily, obtain what we have so long asked and waited and longed for. It will be nearly two years more before we can send out our one new recruit, Rev.

H. Kuyper, to take charge of a field. Long before that time comes, we ought to have at least two other men studying the language here in preparation for field work. Training and stationing Japanese evangelists in any part of the field under the present condition of no direct missionary contact and oversight is, to say the least, a doubtful procedure, and exceedingly unsatisfactory.

Then there is the evangelistic work for women all through these fields. Miss Leila Winn, resident at Morioka, works at present single-handed in this department. It is simply an impossible task, and that inviting field of missionary activity within our territories has to be left largely uncultivated. Meanwhile golden opportunities are passing to bring the Gospel to the mothers and daughters of this land, upon the issue of which will depend so largely the success or failure of the whole cause of Christ in Japan.

THE IZU FIELD.

Beginning with our field south of Tokyo, the
Mishima. Izu district, we are encouraged by the condition of some of the out-stations.

At Mishima a new church building was erected during the year, which will add very greatly to the material efficiency and attractiveness of the services. The church plot was purchased by the believers themselves, and they furnished also one half of the money for the building, the rest being granted by the Mission. Both land and building are held in trust by the Mission ("shadan") until the time that the Japanese law permits the church as an organization to hold property.

Rev. T. Miura has continued to work at Mishima, but he has also extended his labors by assisting in opening up a new place in the heart of the mountains. The audiences here have been exceptionally good, and a great interest seems to have been aroused by the repeated visits of Mr. Kurihara, the evangelist at Kashiwakubo.

At Mishima two Bible women are located who carry on successful Sunday School work, and personal work among women.

Real evangelization ideas seem to lie in the heart of this worker, Mr. Kurihara, and both in his plans and in the execution of them, he is doing close hand to hand work. During a few months of the year he was assisted by a graduate of the Special Course of our Seminary.

Our worker at Gotemba, Rev. Mr. Sonobe, has gone into country evangelization somewhat, besides carrying on his regular out-station work at Koyama.

All the workers in the Izu field report interest in Christianity, and a goodly number of conversions. Three of our missionaries have from time to time made trips into this field, but close supervision has not been maintained owing to the lack of men to do this work along with the other two larger fields. In the course of the year a Bible woman, Miss Watanabe, was stationed at Gotemba and is rendering good service. During the summer two Meiji Gakuin students labored in the district.

As far as conferences of missionaries on distribution of forces are concerned, this mountainous country has been allotted to our Mission. A resident missionary family in this section, together with a single lady missionary, would help much to multiply and conserve results.

YOKOHAMA.

At Yokohama Dr. Ballagh reports the acquisition of a preaching place near the Bluff, formerly used by the Baptists. The outlay for fittings, etc., was slight, and the rent is low, considering its location. The chapel part accommodates about forty. Many listen standing in the street. The Sunday School has an average of fifty in attendance. Already some good results have followed in the way of baptisms and inquiries into the way of salvation, as well as in reviving the faith and zeal of believers.

TOKYO CITY.

The evangelistic work in the city of Tokyo itself this last year was largely confined to the one preaching place in the Yotsuya district, with pastor Inagaki in charge. Being in the city, attend-

ance upon services is rather irregular. Mr. Inagaki reports that while there were no baptisms this past year in the preaching place itself, two of his inquirers moving away were baptized soon after, one in connection with the Shiba Church in the city, and the other joining a church elsewhere. Though the number of resident members is small, their contributions amounted to over Yen 115, and for this coming year they have undertaken to increase the amount by paying a part of the rent of the preaching place. The Sunday School is in a flourishing condition, and is one of the most hopeful features of this work.

Another preaching place was started by the Mission towards the close of the year in the outskirts of the city on the south side, called Gotenyama. A graduate of last year's Special Course, Mr. Kumura, who recently was married to a trained Bible woman, is in charge here. As this is in a destitute section of the city as far as religious work is concerned, we hope it may prove an agency for much good.

The Shinohashi Chapel work in Tokyo was maintained like last year by one of the upper class students of Meiji Gakuin Theological Seminary, but apart from the Sunday School work, which is flourishing, not much could be done because of lack of time outside of that needed by Mr. Abe for his Seminary studies.

SHINSHU FIELD.

The number of out-stations in this field has remained the same as last year. In fact, an increase of out-stations at present would only embarrass us, because of our lack of missionary oversight in this extensive and important field. Several visits to the different points were made during the year, but it was only a sort of keeping in touch with the work, and that very imperfectly at the best. Our legitimate share of this Shinshu field makes it positively criminal in us not to place, at the very earliest time possible, two missionary families and two single ladies among our Japanese workers. The latter cover a large territory in which much expansion of work and intensive advance of the best kind is possible, if we have our missionaries to closely co-operate.

This is our youngest child in the Shinshu field. Mr. Yokoyama, who is in charge, is not a fully trained evangelist and a single man. Both these things make him far less efficient than the kind of man we would like to see located in this new and important out-station. He has kept his own, and is trying to branch out into neighboring places, the few Christians working with him to this end. One good feature of the work is that the people themselves pay all the local expenses outside of the salary of the evangelist. This is a kind of *first ideal* we have set for ourselves as a Mission and are endeavoring to reach, and we are meeting with considerable success.

The railroad now going through Fukushima has made this place easy of access.

This is still a thoroughly inland town, away from the railroad by many miles. Iida has had some reverses in the way of misunderstandings and consequent ill feeling between the evangelist and some of the people, complicated by the presence of a graduate student for some months last summer. The Bible woman of the place took "French leave," as far as informing the Mission was concerned. The people of the town are rather a superior class, well worth all the effort we can make to win them, but not easily satisfied. The evangelist in charge, Mr. Uchida, reports the condition of the work towards the close of the year as much improved. To a recently held special evangelistic campaign the people contributed very generously, nothing being asked from the Mission. The contributions of the people for the year amounted to over Yen 100.

It is especially in isolated places like Iida where we feel the lack of frequent missionary contact the most. This can only be effectually remedied by a missionary being stationed at or near such a place.

The work at this inland town is still under the care of Mr. Oguchi, a faithful evangelist, who, though not a great preacher, is especially zealous in visiting the people and working with them personally

along real spiritual lines. Towards the end of the year he remarried, his second wife being the widow of a former pastor of the Church of Christ in Japan. We hope that she may prove a real helpmeet to him. The work at Ina has more of a permanent character than that of most of our other out-stations. The believers, though comparatively few in number, are harmoniously united. But they need *push*, both evangelist and people, and the encouragement and help of frequent visits from the missionary, which things we have not been able to give them this past year. The contributions of the people for the year amounted to nearly Yen 90.

Suwa. The evangelist at Suwa, Mr. Nishiyama, was much hampered in his work during part of the year by his own illness and by the much longer and more serious illness of his wife. But notwithstanding these handicaps, the preaching and teaching of the Gospel was carried on with a good deal of zeal and earnestness. Mr. Nishiyama was much encouraged by the generous contribution the people made towards defraying the hospital expenses of himself and wife. It was a substantial evidence of their appreciation of his work among them. The Sunday School work is progressing, and the need of more help in it is felt. In the early part of the year the Bible woman, Mrs. Ukai, was obliged to leave on account of the removal of her husband to another part of Japan, and her place has not been filled. That leaves *four* of the six of our out-stations in the Shinshu field without any regular Bible woman's work.

The Suwa people have agreed to our request to pay from January, 1912, one fourth of the amount a preaching place would cost, the Mission owning the property there.

Matsumoto. Tent preaching for several weeks in the summer months has been a special feature of the work at Matsumoto. This was carried on conjointly with the Baptist and the Episcopal Missions, the latter having a resident missionary in the place. Our Chapel work was carried on, as the year before, by Mr. Sugimoto and his wife, the latter being regularly employed by the Mission as a Bible woman.

The entire company of believers connected with our work is only 27. During the year three men and two children were baptized. There is a flourishing Sunday School with 70 pupils. This last year the people themselves contributed over Yen 100 to the work.

We have long looked upon Matsumoto as an excellent place for a resident missionary, and the people are very desirous that this may soon be realized. It is a healthy, centrally located place of very good size, and an important railroad station. It would also be a very suitable place for a single lady missionary, as out from it several of our other posts can be easily reached.

This is at the upper end of our Shinshu field, **Nagano.** though on account of the long residence here of the Rev. Frank S. Scudder and family, it was looked upon more as the centre of the entire district. Many people in and about Nagano still feel very keenly the loss of Mr. and Mrs. Scudder, especially as the Mission has not been able thus far to put anyone in their place. The Rev. Mr. and Mrs. Kimura have continued to carry on the work here, and under not a few discouragements. Nagano itself is a difficult place to work. The overwhelming influence of Buddhism seems to cast a pall over the whole city. It seems about impossible to get a real resident of the place thoroughly connected and identified with the church. Those who come are largely from the "floating element," who move away easily. The Christians themselves have not been as united and progressive by a good deal as they ought to have been. During the latter part of the year, however, Mr. Kimura reports the condition as "much improved." Seven were baptized during the year and three expelled. The latter fact is by no means less encouraging than the former. During the year the people contributed over Yen 200 to the work.

Nagano is especially blessed in the matter of Sunday School work, it being the only place in Shinshu that has a single Bible woman. Miss Fukuô, a graduate of Ferris Seminary, has carried on this part of the work, and with a good deal of success both in Nagano itself and in surrounding places. She reports a total of 170 pupils in four Sunday Schools at Nagano, Susaka, Shinonoi

and Shiozaki. The one at the last named place is the largest of all.

MORIOKA-AOMORI FIELD.

To understand the situation of our work in the North, there is something that must be taken into consideration. It is very difficult to get suitable workers for this field. Those who are not originally from the North strongly dislike going there, because of the cold. The difficulty is that they do not seem to know how to adapt themselves in the matter of clothing to the more rigorous climate. Of course, there are some fine exceptions, but on the whole it is far from easy to supply from other parts the place of those who move away from the northern field.

Under the wise supervision of pastor Ito, the **Morioka.** Morioka church was never in a better condition than at present. Things are moving on harmoniously and the people are more and more "having a mind to work." At a recent church meeting they decided that, in addition to bearing the running expenses of the church work during 1912, they will pay five yen monthly towards the pastor's salary. This is indeed a step in advance, for which we are very thankful. We have been trying to get some young man who can relieve Mr. Ito of some of the preaching services, so that he can give more time to country touring. One of these needy places is Johoji Mura, where a promising work has been begun, especially in the family and school of a man by the name of Yokagawa. Another new place is Kogawa. The head-man of this village had heard something of Christianity and was so anxious to hear more that he invited Mr. Ito to come there and preach to the people. Both he and Miss Winn have visited the place, and if a good man could be found, this work ought to be followed up.

Morioka with the surrounding district is *singly* blessed with the presence of a lady missionary, this being the present location of Miss Winn. Her work has been of a very varied kind, including Sunday Schools, superintendence, evening classes for young men, a Bible class at the church on Sunday mornings before the

service, classes for women, regular visits to the Morioka Hospital and occasional ones to the Naval Hospital, and repeated trips to Aomori, Noheji and Ichinoseki. Together with pastor Ito a number of Magic Lantern Gospel meetings were held in and about Morioka. In November, at the request of the Principal, an English Bible class was started in the Middle School at Fukuoka, which also the Principal himself and seven of the teachers attend. During a trip with pastor Ito to the two country towns of Kogawa and Iwaizumi Miss Winn was specially impressed with the amount of work that remains to be done in Japan. All along the line of railroads, and just back of them, there are innumerable villages and towns where the people are still living in darkness. Like the head-man at Kogawa, they are uttering the Macedonian cry, "Come over and help us." "Pray ye the Lord of the harvest that He would send forth laborers into His harvest."

This is a town on the coast directly east of
Miyako. Morioka but distant more than 70 miles, and difficult of access. The people of the place are, however, progressive, and have given a ready hearing to the Gospel. The evangelist, Mr. Aoki, and his wife, are greatly respected and have a large influence in all that neighborhood. Some of the students in the Fishery School are earnest Christians and hope to continue their Christian studies after they graduate. Miyako is really the most hopeful place we have in the North, and would develop rapidly if we had a missionary family here with a lady worker.

Mr. and Mrs. Sato who are still stationed at
Ichinoseki. this place are greatly respected all through that part of the country. Their influence is far in advance of their learning, and they are repeatedly consulted by all kinds of people. From January, 1912, the people have undertaken to increase their contributions each month.

The Central Committee on Distribution of Forces has urged our Mission to locate a missionary family at Ichinoseki, as well as at Aomori, Morioka and Miyako, supplying them also, of

course, with Japanese men and women workers. That certainly is an attractive program of expansion, which, on the whole, the Mission would like to see carried out in the near future.

The Mission has had work here for some years, off and on, though mostly *off*, by reason of the difficulty in obtaining a convenient house for holding services. The last one was so unattractive and inconvenient that the people would not come to it, so we gave it up. At present, however, there are some earnest, active Christians in the place. Among them is the head of a family, an official, who came from Morioka. We hope to hold meetings in his house, and place an evangelist there if a suitable man can be found.

The specially encouraging feature of the work here is that those gathered in are nearly all residents of the place, instead of students from all over, or officials who are liable to move away and take their influence with them.

The evangelist and his wife, Mr. and Mrs. Owa, have the respect of the townspeople and are working steadily and quietly. Work is opening up at Kominato, a small town on the railroad between Noheji and Aomori. There are some earnest Christians in this place.

Our hope that after the fire and flood at Aomori the believers might be built up in a united body has not been realized. The evangelist in charge, Mr. Yamaguchi, has not been able to keep the Christians together, and the audiences have dwindled down to almost nothing. We hope to replace the present worker by a strong man.

The prospect of making a place called Ominato an open port has for some time brought up the question as to whether this, if done, would not seriously damage Aomori, in as much as the former is a much better harbor than the latter, and more conveniently located, besides being some hours nearer to Hakodate, the open port on the Northern Island (Hokkaido). But as Aomori expects to have its roadstead improved, and as it will always be

the terminus of the trunk line railroad, it can never be out-rivalled by Ominato.

The Mission has for some time been trying to sell the present lot, the buildings of which were burnt in the great fire two years ago, and purchase another more conveniently located lot whereon to build. At one time we thought we had succeeded, but it fell through, and we are still waiting for a buyer, though the prospect does not seem very bright just at present.

If our Mission is to do a real efficient work at Aomori, at all commensurate with the importance of the place, the location of a foreign missionary family there is of vital importance. This would also be of great help to the work in the out-stations about Aomori.

EDUCATIONAL WORK.

MEIJI GAKUIN.

THEOLOGICAL DEPARTMENT.

Two special features of the year's work deserve particular attention. The first was the holding of a Summer School, under the auspices of the Faculty, in the month of June, for pastors, evangelists and other Christian workers. Daily sessions were held for a week, with an attendance of between forty and fifty. The men connected with the two Missions—Presbyterian and Reformed—were all housed in Severance Hall, the Theological Dormitory, which had been vacated by the regular students, who had gone out to their summer work, or, as graduates, into permanent appointments. The great interest manifested by the men in the School, the spirit of comradeship, the renewing of acquaintance with Meiji Gakuin, and the thorough preparation on the part of those who gave the lectures and led the discussions,—all combined to make it a week of real profit.

The second special feature is the addition of a member to the Faculty in the person of Prof. Senji Tsuru. Mr. Tsuru is a graduate of the Academic and Higher Department, and of our Seminary. After graduation he went to America and took the

full course at Auburn Seminary, New York State. He then went to Edinburgh, Scotland, and there took one year of post-graduate studies. As the Faculty is constituted now, we have the equivalent of the full services of three Japanese professors and two foreign, besides lectures by outside Japanese.

The number of graduates last June (1911) was considerably larger than it had been for many years past,—six from the Regular and seven from the Special Course. One from the Regular Course, a son of Rev. A. Segawa, has gone to Auburn Seminary, while one from the Special Course is taking an extra year in the Regular Course. One had to go into military service, and the rest are all in pastoral or evangelistic work.

The present number of students is *fifteen* in the Regular, and *nine* in the Special Course. In September a class of six young men entered the Seminary from the Higher Department of Meiji Gakuin, which is very encouraging. In this Department, though small in numbers, there are at present ten other young men who expect to enter the Seminary, some the coming autumn and the rest in the autumn of next year.

The "Friendly Conference Society" of the Seminary continues to meet monthly, and furnishes splendid opportunities for the discussion of certain important subjects, and for the cultivation of true comradeship of both professors and students.

In the recent revision of the curriculum of study, several important branches were added, which we were enabled to do by reason of the above mentioned increase in the teaching staff.

FERRIS SEMINARY.

During the year there were 223 pupils enrolled. One of the graduates of the Bible Course is doing work in Mishima, under the direction of the Evangelistic Committee of the Mission, and the direct supervision of the Rev. Mr. Miura; the other one has been taken on the staff of teachers here and has proven to be a satisfactory teacher.

Fourteen of the graduates from our Grammar Department entered the Higher Department, but five have discontinued since the summer recess.

Fifty-six new pupils have been enrolled during the year, making a total enrollment of two hundred and twenty-three. There are in actual attendance one hundred and seventy, twenty-six less than last year's report. There are sixty-two Christians, of whom sixteen were baptized during the year.

One cause of the falling off in numbers is doubtless the straightened financial condition of many families; another is that we are drawing fewer pupils from the provinces than formerly, owing to the fact that the government has established schools for girls in the provinces, thus affording educational facilities nearer home.

An unusual number of changes have taken place in the personnel of the staff. Miss Kuyper was obliged to return to America in the spring, owing to the state of her health. She has been greatly missed, and we are earnestly hoping that she may fully recover, and be permitted speedily to return to the work for which she is so eminently adapted. Three from the Japanese staff, Mr. Kuroda, Mr. Murakami and Mr. Nishimura retired. Mr. Ishikawa and Mr. Hoshiai have filled two of the vacancies, and another teacher is engaged to come from the first of next year. Miss Yukawa is still at a quiet seaside resort, fighting that dread disease consumption. She is apparently improving in health, and our hope is that she may be able in the spring to begin work again. Miss Kosuge, of the last class, has proved an excellent addition to the staff. All the members of the staff are earnest Christians with one exception, and we hope that he too will soon accept Christ as his personal Savior.

It is with deep gratitude that we record the faithful, earnest and harmonious working of all the members of the staff toward the spiritual uplift, as well as the intellectual growth, of the pupils. In all the thirty years of our connection with the school, we have never before experienced such willing and hearty co-operation, on the part of our Japanese teachers, as has been evident during the past six months. We have every reason to thank God and take courage, pressing on to better achievements.

Founders' Day was specially interesting and impressive this year. Miss Lawrence brought us the greetings from the Woman's Board in well chosen words, which all appreciated.

Miss Hama Hirano, of the Woman's University, Tokyo, a graduate of this school, was expected to make an address, but being unable to be present, she sent her excellent paper on "The Future of Mission Schools in Japan," which was read by Mr. Booth.

Another feature of special interest on this occasion was the unveiling of a life-size portrait of Mrs. E. R. Miller, the beloved founder of Ferris Seminary. This was a gift to the School by more than eighty of the Alumnae. Miss Toyo Inagaki, the oldest living graduate, made the presentation. As the American flag, which screened the picture, was removed, the whole school involuntarily arose to their feet, and a chorus of pupils sang, "The Choir Angelic," by E. W. Hanscom. The scene was memorable, impressive and beautiful.

A number of tributes have been paid to the school during the year that deserve mention in this report. The members of the last class presented over two hundred and fifty flowering plants—azaleas, flowering bamboo, and other varieties—which were planted on the embankment that had been repaired after the destruction by the floods of last year. They add much to the appearance of the grounds.

Fathers of two of the pupils presented the school with two large, decorated, hanging vases, in the names of their daughters. The vases hang from the chapel ceiling and give the room quite an oriental appearance.

Mr. Oshino, of Tokyo, has contributed in the name of his daughter, now attending school, nearly two hundred mineral specimens—gold, silver, copper, etc. Both teachers and pupils highly appreciate the gift, which makes a valuable beginning of our Natural History Cabinet and Museum.

Col. St. John, in command of H. B. Majesty's garrison at Hong-kong, in company with his wife, paid us a visit one day in October, and a few days later sent us through the Post a cheque for Yen 50, with the request that it be used as we saw fit to forward the spiritual work in Japan, in which he and his wife took a deep interest. With this generous gift we purchased one hundred copies of the Japanese Hymn Book to replace the ones in use at our chapel services, which had become worn out and practically useless.

We reported last year that a cooking room had been provided. This has been equipped. Classes in cooking, under a Japanese cook, are at work mastering the culinary art.

There is little to report on the regular routine work of the school, except to say that it has been well up to standard, in spite of the many changes in the staff that have taken place this year.

We have met with some sore disappointments but there are many reasons for encouragement all along the line. The chapel exercises have been well attended by the pupils, both at the beginning and at the end of each day's work. The mid-week prayer meetings grow in interest and spiritual uplift. The week of prayer, called by the International Committee of the Y. W. C. A., was observed, and the meetings were impressive and profitable.

Christmas has become popular throughout Japan. The Christmas exercises of the Ferris Seminary are a feature that is looked forward to with increasing interest by the pupils and their friends. The exercises were held this year on the evening of the twenty-third, when the pupils, amid the decorations of the feathery bamboo and pine decked with green, red and silver stars of various sizes, sang, amid these enchanting surroundings, their beautiful carols more sweetly than they had ever sung them before. One of the guests remarked to the Principal that if nothing else were done, that evening's entertainment was worth the cost of the institution for the whole year. But other things have been done, and Miss Moulton deserves both credit and praise for the truly wonderful work she has done in developing the musical abilities of her pupils. Think of the wholesome gladness the Gospel story has brought to the hearts and lives of these girls, and is it any wonder that they are apt in learning to give expression to it in Christian song? It was the joy and hope of the Christ-life written upon their bright young faces that lent the charm to the spectacle. How could they have had that, had it not been sent to them? Has that a value to be recorded in dollars like bales of silk and nuggets of gold? Surely, the love of Christ is the only standard by which that can be measured.

The best of our Christmas-tide blessings this year, however, was the baptism, on Christmas night, at the Kaigan church, of

twelve of our pupils. Sixteen have been baptized this year. Surely, God hath blessed us, whereof we are glad.

Besides the regular work of the school there are ten Sunday Schools, including the one at Ferris Seminary, which are conducted by us. The last named is under Miss Moulton's superintendence. Mrs. Booth has three, and Miss Thompson six neighborhood Sunday Schools, and twenty of the pupils of the upper classes are associated with them in this work. They afford good practical training for the girls, who are deeply interested in this work.

On December 17th more than two hundred and fifty of these children gathered at the Van Schaick Hall for their Christmas treat. Through the industry and generosity of the members of the local branch of the Y. W. C. A., every child received a little gift, nearly all of which were made, and all supplied, by the pupils. The exercises were in charge of Miss Kosuge, a graduate of the last class, who proved to be a host in herself and held the "corps of squirming infantry" in good order and rapt attention for two hours.

The welcome news that the special appropriation of one thousand dollars had been granted for the completion of the heating plant was thankfully received. Twenty-eight radiators were immediately ordered from London, and will probably be here by the middle of February, so that we shall have the benefit of them for about one-half of the present cold season. Information has reached us that we are indebted to Miss Helen Gould for this necessary addition to our equipment. We desire therefore to record with deep gratitude our appreciation of the generous gift, in anticipation of the comfort in store for both teachers and pupils.

We are, moreover, deeply gratified to learn that the special grant of three thousand dollars the Mission asked for the calisthenium and the sewing room, etc., has been voted. These are important and necessary for the improvement of our equipment, and we earnestly hope that the Board will be speedily placed in position to make the appropriation. The only available place at present for physical exercise is in the fourth story, which is not only inconvenient, but very trying to the building itself, and will

cause it to deteriorate more rapidly than it should. The room is well suited for sewing classes and other important uses that would be made of it, were there a calisthenium on the ground floor.

A number of Mission Girls' Schools have received government recognition with certain "privileges," viz., to take examinations for licensure as teachers on the same footing as pupils of government schools of the same grade.

In the spring we were approached by the local Commissioner of Education, and requested to apply for recognition for a limited period of five years. In order that the ban might be raised from our graduates, we sent in our application. But evidently the educational department did not entertain it.

We are happy not to be obliged to follow the government lines in all respects. We have convictions that we have a distinct mission to fulfill. These convictions have strengthened since the government has confessedly broken down in moral training, and, to supply the admitted need of a spiritual basis, have ordered pupils of primary and middle schools to repair to shrines and worship ancestral tablets on stated days. Since that order, in many places, votive shrines have been erected within school precincts. Is it not evident that Mission schools should eschew "privileges" and remain independent? Our work was never more important than it is at the present stage of development in Japan. The *people* are just as needy spiritually as they were fifty years ago. We are glad of the opportunity to do our mite toward giving the spiritual uplift that is so greatly needed. Pray for us.

THE SOUTH JAPAN MISSION.

*Established 1859.**Separately Organized 1889.*

Field.—The Island of Kyushu. Area, 15,552 square miles. Population, 7,382,970. Estimated responsibility, 1,000,000.

Missionaries.—Rev. H. V. S. Peeke, Saga; Rev. A. Pieters, Oita; Miss Sara M. Couch, Miss Jennie A. Pieters, Mr. A. Walvoord and Rev. W. G. Hoekje, Nagasaki; Miss H. M. Lansing and Miss Noordhoff, Kagoshima; Miss J. Buys, Miyakonojo.

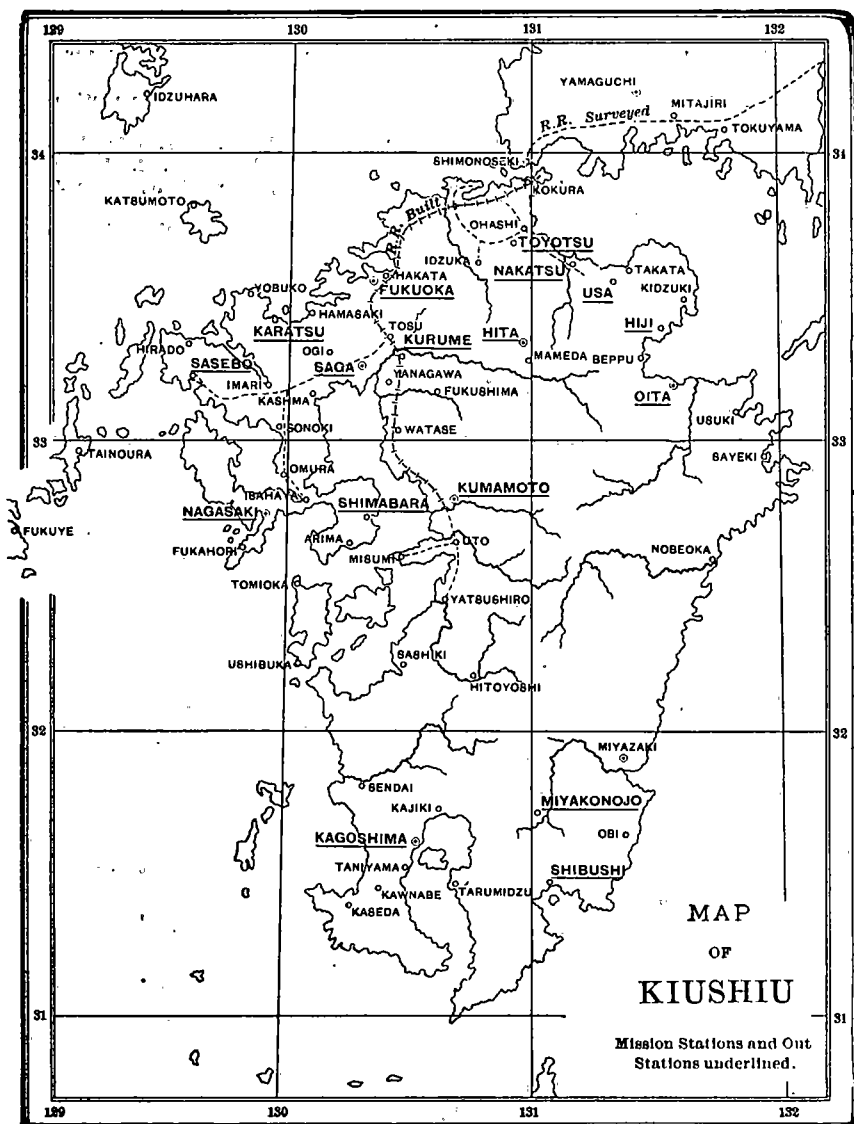
Associate Missionaries.—Mrs. Peeke, Mrs. Pieters and Mrs. Walvoord.

In America.—Miss G. Thomasma.

REPORT FOR 1911.

The past year has been one of blessing and of slow but steady progress.

The Mission was privileged to welcome back Mrs. Peeke with five children, Mr. and Mrs. Pieters with two children, and Miss Jennie A. Pieters. To welcome back these experienced and efficient workers who return with an inspiration which a well spent furlough brings, we count a great blessing indeed. Then too, it was our privilege to welcome Miss Noordhoff who comes to join our ranks and who, by her hopefulness and zeal, promises to add strength to our forces. And yet, every light casts a shadow. The return of older missionaries forces upon our attention the fact, that they did not bring with them the additions to our forces which we so sorely need. We cannot but regret that the urgent call of the Mission, sanctioned and strengthened by the unequivocal statement of the Board, has not turned the minds and hearts of qualified young men to Japan as a mission field. We need four ordained men! We need them now! and delay in their coming means retarded growth and slow advance. If need constitutes a call, there never was, nor is there anywhere now, a stronger call than that of our Oita field with 3,000 heathen to every Christian. For the sake of the Kingdom of God, we regret that the past year has not brought us the reinforcements which we so sorely need. Still, we believe that the confident expectation of the Mission and the earnest efforts of the Board will, in due time, find their answer in able and devoted workers volunteering to go to Japan as heralds of the cross, and we pray that the delay in



their coming may be to us missionaries a blessing in disguise, calling us as a Mission to larger faith, more earnest prayer, and a greater willingness to use the means we possess to the greatest advantage.

We are also extremely thankful that a kind Providence has watched over us so that we might send two of our workers, Miss Thomasma and Miss Taylor to the U. S. for a furlough in good health. The idea that a missionary should not take a furlough until his health demands it has proven to be false; for it means neither economy nor efficiency, but a tremendous waste. We rejoice that these two workers were able to take their furlough in a physical condition which will make it possible for them to spend their time not only pleasantly, but also profitably, with a view towards using their furlough as a time for gaining the knowledge and inspiration needed for greater usefulness and higher efficiency upon their return to the field within the next year. In general, the members of our Mission have been blessed with sufficient health and strength to be able to do their tasks with joy and gladness, and some of us have been able to work with a margin.

The special Providence which spared the life of Mr. Hoekje we count a special reason for thankfulness. While Mr. Hoekje was spending his summer vacation at Karuizawa, he joined a party to view the crater of Asama Yama, an active volcano some twelve miles from this summer resort. Shortly after the party had reached the summit, an eruption took place, with the result that one member of the party, Mr. Hail, received fatal injuries and several others were severely injured. Mr. Hoekje was wounded in the head, but under the careful attention of a surgeon, the wound soon healed leaving him but little worse for the experience.

Other reasons for profound gratitude are found in the unusual success that has attended Miss Lansing's Sunday School, as well as in the present condition of Steele Academy. Steele Academy has just had its banner year in regard to attendance, financial support and also in regard to spiritual results so far as these can be gauged and tabulated. Detailed statements will be given later in this report.

The evangelistic work in the Saga and Kagoshima stations offers a problem in division. How to divide a sum by three and obtain a quotient equal to the sum divided, is a problem that defies solution. The reason for the apparent slow advance of our evangelistic work in these stations lies not in a lack of energy or devotion on the part of the missionary in charge or on the part of his native workers, nor is this slow advance due to the almost inconceivable indifference of the Japanese people to things religious, but it is due primarily to the fact, that one man has been obliged to look after three times as much work as one man can properly look after. Results are generally commensurate with the intensity of the effort put forth. Time and distance are factors which must be taken into consideration, as well in missionary work as in other kinds of effort. Good business principles demand sympathetic but close supervision. Mr. Peeke has been in charge of both stations and his residence is 200 miles distant from Kagoshima City which is the center of our Kagoshima work. Consequently, we need not be surprised to find that, whereas at one time, we had six evangelists working within the bounds of the Kagoshima Station, to-day we have only one left.

The regular evangelistic work is divided into three stations, i. e.: the Saga Station, the Kagoshima Station and the Oita Station. The out-stations or preaching places at which regular work is being done number thirty-one, and the evangelists number fourteen. Mr. Peeke has been in charge of both the Saga and the Kagoshima Stations, and reports as follows:

Our force of evangelists has been increased
Saga Station. by two during the year. Mr. Segawa has been transferred from our Kagoshima field and Mr. Umezaki, an evangelist of the Anglican Mission, who had spent a few years in business, not being able to be employed again by his former Mission, was as ready to come to us as we were to employ him. There have been various vicissitudes among the eight evangelists, sickness in some houses, domestic infelicity in one, and financial difficulties in others.

These evangelists met in September for two days of conference and prayer, and during the year had apparently done their

best. Yet it has been a difficult year and one of little fruitfulness.

Next to Nagasaki it is the most important city in Nagasaki Ken and a great naval port.

Sasebo.

Mr. Yajima has labored here for five years, and each year marks an advance over the previous one. The church manages all its local affairs, and during the year assumed one-sixth of the pastor's salary as against one-tenth the year before. From twenty-five to thirty people have attended the Sunday service, and the attendance at Sunday School has been over forty.

The church building is small and located in an out of the way place. Early in the year, the Mission purchased a finely located lot at \$1,500.00, and later in the year, a house for the pastor was erected which after a few years of rent-paying at the usual rate will become Mission property. We hope that during the coming year the Mission may be able to erect a church building.

Five hours from Sasebo by ship is a town called Hirado. The Sasebo pastor has been visiting here once every month, and during the

Hirado.

summer, this town enjoyed the labor of a theological student. Capt. Bickel, of the Gospel ship, Fukuin Maru, plans to have a district on the west of Kyushu, for whose itinerating evangelist Hirado is the logical base. We are convinced that Capt. Bickel can do more for the place than we can, and hence we intend to cease visiting the place.

These two places are visited by Mr. Umezaki Arita and Imari. who entered the employ of the Mission during the year under review. At Imari, there are two families of Christians whose leading men are men of unusually strong Christian character. But the towns are exceedingly conservative, and the field is a very difficult one. Mr. Umezaki is a man not easily daunted, and he may be counted on to hold firmly to his task.

During the year there have been two baptisms. The one was the son of one of the leading porcelain makers, who had led

such a dissolute life that his people had given him up. The ordinary meetings are poorly attended, but the Sunday School and special preaching services are well attended.

Saga is the chief city of a prefecture by that name, and it has been a center of work for thirty years. We have had a church building here for nearly twenty-five years, and although for the past eighteen years, it has enjoyed the presence of a missionary family, yet the work has shown no marked prosperity.

During the year the church, the janitor's house and the missionary's residence have undergone extensive repairs, and in September, Mr. Peeke and his family once more took up their residence at Saga. During the year there have been a few baptisms. One of these was a young man who had attended an English Bible Class conducted by Mrs. Peeke. He later attended the Naval Academy at Yokosuka, and although, while attending school he found it quite impossible to attend Christian meetings, still, he maintained his purpose, and during his holiday vacation applied for baptism. The attendance at the regular Sunday services numbers about twenty, and the attendance at prayer meeting is below ten, but there is an excellent Sunday School of about forty.

Karatsu is the second city of importance in Saga Ken. It is a seaport and the outlet of a wealthy mining region. We have carried on work there for twenty years, and have had the sole responsibility up to the present. We have a good church building, and the pastor who has been in charge for nearly ten years, has the respect of the entire community. All local expenses are paid by the church and one-fifth of the pastor's salary. The pastor is so much respected that he has been requested to lecture on morality to the railway employees. Thus he has the opportunity of addressing forty or fifty men once a week. The Sunday School has a good attendance averaging about forty-five, but the weak point is the attendance at the regular Sunday services. Sixteen or seventeen attend the Sunday morning service, and only three or four attend prayer-meeting.

This place is a railroad junction and has the interest that usually attaches to such towns. A year and a half ago we located there a very earnest evangelist of rather advanced years. He has not made the impression we had hoped for, and yet we can not find it in our hearts to blame him. He certainly has been faithful in walking over the contiguous country districts and witnessing as he has had an opportunity. There have been a small number in Tosu itself who have regularly come under his instruction.

Near to this railroad junction is the large manufacturing town of Kurume. The evangelist who had been there for five years did not succeed in making an impression. Consequently it was thought best to transfer him to another field, and Mr. Segawa, the most able of all our evangelists took his place. Mr. Segawa immediately obtained a more suitable preaching place, and though the audiences continue small, we hope that the ability and consecration of Mr. Segawa will soon make itself felt.

This is the oldest field on the island, and the work at this place was carried on by Presbyterians before it came into our hands. Some of these old fields are the very hardest. During the year there was a miserable quibble over a paltry question that made things unpleasant, but in the end it eliminated undesirable influence from the church committee. The pastor has lost the freshness of youth, his wife is not a woman of strong character, and his children have not been a great credit to their parents. It is not an attractive picture; the one redeeming feature is the faithfulness of the pastor.

For some years, our mission had not been doing regular work at this place, but during the year the withdrawal of the evangelist of the Church Missionary Society Mission impelled us to take up work once more. A suitable preaching place has been obtained, and Sunday morning and evening services are being held. The

morning audience is under ten, but the evening audience is over twenty.

Kagoshima Station. About four years ago, the church withdrew from the care of the Mission to that of the Missionary Society of the Church of Christ, to later, prematurely, undertake self-support only to fail and once more to come under the care of the Missionary Society. The Missionary Society has not provided an evangelist suitable to the importance of the field and the work simply drags along. We presume it is largely a question of lack of funds, but as soon as the Missionary Society sends an able man, there will be a renaissance of the Kagoshima Church.

Miyakonojo. Since the coming of the regiment four years ago the city has boomed, and our congregation has shared in its prosperity. The pastor and people have all been very faithful. They have been regular in attending all the services and have contributed liberally towards the church expenses. In September, Miss Buys came to Miyakonojo. Under her leadership, two new Sunday Schools have been opened, and thus nearly two hundred children are receiving instruction each week as over against fifty before she came.

Shibushi. This town is situated about 13 miles south of Miyakonojo, is of growing importance, and is visited each month by the evangelist from Miyakonojo. There are but two Christians in the town, but they do let their light shine. One of them recently erected a house. When a house has been raised, it is a custom for the contracting carpenter to ascend the ridge pole and after worshipping to the four points of the compass, to throw down a confectionery to be scrambled for by the crowd below. Before this was done, our Christians had prepared a clean space in the center of the house, and donning their best clothes, they came and read the Scriptures, and in the presence of the crowd, dedicated the house to God in prayer. A few days later, the missionary had the pleasure of baptizing two children in the same house.

In addition to the regular evangelistic work of which nothing is being done by our Mission in the city of Kagoshima itself, Miss Lansing is carrying on an extensive work for women and children which is supported by the Woman's Board, and of this, Miss Lansing writes as follows:—

This year has been the banner year for work in Kagoshima. We have conducted a women's meeting once every two weeks, a meeting for the factory girls once a week, and three Sunday Schools every week. In these Sunday Schools we have enjoyed the assistance of Miss Buys for part of the year, and later, upon Miss Buys' departure to Miyakonojo, Miss Noordhoff has been a great help. We also wish to make mention of the helpful services rendered by Mrs. Janson and Mrs. Donaldson, both wives of professors in government schools. This has been the banner year for Sunday Schools both in regard to large numbers in attendance, and also in regard to regularity of attendance. One of these schools had an average attendance of 180 people for three months.

During the year a gift to our Woman's Board by Mrs. Russell Sage has made it possible to acquire a suitable piece of property, to remodel the building and to enlarge it so as to make it suitable for our work. In addition to remodelling, we have built an addition which will furnish two rooms for one of the foreign ladies and six good sized rooms for Sunday School work. Four rooms on the first floor can be thrown into one so that the Sunday School can be conveniently assembled for opening and closing exercises while, by simply putting the sliding doors in, it can again be made into four convenient class rooms. The property is now in good shape. It will add greatly not only to our comfort, but also to our efficiency, and we are sure that the \$4,000.00 could not have been put to greater advantage.

The work in Oita Station has been under the
Oita Station. supervision of Mr. Hoekje until the arrival of Mr. Pieters in the fall, when Mr. Hoekje was drafted into school work at Nagasaki. The missionary in charge opened the year's work with the definite plan of a 50 per cent. increase all along the line. So far as the force of workers is con-

cerned, this has been realized. Of the four evangelists who began the year's work, one has resigned, but two graduates from the Meiji Gakuin were added to the staff of workers, and in addition, the services of a Bible woman was secured for the Nakatsu Usa field. Each field was visited once every month by the missionary in charge. There are three things which should be noted as signs of definite progress. (1) The securing of new preaching places in Beppu, Saeki and Nakatsu: (2) The reorganization of the Oita Sunday School and an election of a new church committee: (3) A conference of all the workers held at Oita.

In regard to the work in detail Mr. Hoekje reports as follows:

Nakatsu and Usa. These two places have furnished Mr. Hemmi a field for three preaching services each Sunday, and with the assistance of a Bible woman, he has conducted four meetings for children each week. Twice each month religious services have been held at the homes of Christians in four outlying villages. In one of these villages, two women received baptism. The work is prosperous, and the little group of Christians has been considerably strengthened.

Hiji. Our evangelist in this place resigned in July, and one of the new evangelists was located here. Up to the present year, the Hiji Christians were members of the Oita church, but in April, they were separately organized as a separate Mission congregation. For a while the public school teachers used their influence against the attendance at Sunday School by the children, but the new evangelist with his capable wife seems to be getting a fresh start.

Beppu. Until March the evangelist at Hiji met regularly with the Beppu Christians for prayer and Sunday worship. From March on the work at Beppu was placed under the care of the Oita evangelist, and the Sunday service and the Wednesday evening street preaching were regularly maintained. Beppu being a place noted for its hot baths is full of transient visitors, and a more suitable building is needed where special services can be held.

Oita. This town became a city on April 1st, and on November 1st, the railway service was opened.

The special feature of the work at this place was monthly evangelistic services. An evangelist from elsewhere was requested to come and hold special meetings. During the year a very suitable preaching place was obtained. Since his coming in the fall, Mr. Pieters has rented a special building which is to serve for an office and an inquiry bureau for his advertising scheme. Now that a family is located in Oita, the work may be expected to prosper.

Usuki. The Usuki evangelist has been especially successful in Sunday School work, and he is very desirous of establishing a kindergarten. Among school teachers and Middle School students quite a number of inquirers were found and several received baptism.

Saeki. This is a new station occupied during the year. No results are yet visible, save a larger and much improved Sunday School. The Christians and the young pastor are cooperating in a way that promises good results.

EDUCATIONAL WORK.

For several years the Mission has been supporting students both at Nagasaki and at Tokyo. During the past year one thousand fifty dollars have been thus spent, and with this amount eight students have been assisted at Nagasaki and ten students have been assisted at Tokyo. Two men graduated from the vernacular course and are now serving the Mission as evangelists. One very promising young man is making plans for advanced study in the United States.

The city of Nagasaki is the center of our educational work. It is here that our girls' school, Sturges Seminary, is located, and also our school for boys called Steele Academy. Both schools have been running for twenty-five years with rather a checkered history. Miss Couch is the Mission's representative in charge of

Sturges Seminary, and Mr. Walvoord is the Mission's representative in charge of Steele Academy.

In regard to Sturges Seminary, Miss Couch reports as follows:

While in many respects the past year has been like former years, there are some things which make 1911 a special year. We were the recipients of the Birthday Offering of the Woman's Board, and we were allowed to apply this sum to remodelling the house on lot No. 14 which, by action of the Board in New York, was transferred to the Woman's Board and by them added to the grounds for Sturges. The building is ready to be occupied on January 1st, 1912, and the girls have been enjoying the grounds for the past six months. The remodelling of the dwelling furnishes us with four comfortable class rooms. Another unique feature of the year was the number of visitors from the U. S., among whom were Miss Mann, Miss Lawrence, Miss Nash, Mrs. Baldwin, the Misses Olcott and Miss Brayton. The visits of these ladies were enjoyed and we trust their visits will help them to bring our work and its needs to the attention of the churches in the U. S.

In March we graduated nine girls, four of whom were church members, and one was prevented from making a confession of her faith by the opposition of her parents.

Our entering class in April was smaller than that of the previous year. The maximum enrollment was 76.

Although the total number of students was less than last year, the boarding department remained almost the same, and the number who made confession of their faith was 11.

In the early summer the matron was sent out to visit schools as far north as Tokyo. While visiting schools she had the opportunity of meeting several former graduates in their homes, and we feel sure that this trip will be a great help to her.

The King's Daughters Society, the Christian Endeavor Society, with its visiting committees, and the various Sunday Schools conducted by the girls have served their purpose in training the girls in Christian work.

Miss Thomasma left on furlough in July. However, through the kind assistance of Mrs. Walvoord provision was made for all the work.

Miss Pieters returned at the end of December, and will take up her duties with the opening of the New Year.

In regard to Steele Academy Mr. Walvoord reports as follows:

There have been but few changes in the personnel of the school. The departure of our teacher of Chinese necessitated a change. Miss Taylor who had been giving the foreign instruction in English left on Dec. 6th for a brief furlough of nine months. Mr. Hoekje was at that time drafted into school work. Mr. Walvoord with his family, has been granted permission to return to the U. S. on furlough during the summer of 1912. With this in view, Miss Taylor is planning to be back in September, and at that time Mr. Hoekje will take Mr. Walvoord's place.

The twentieth commencement was held March 24th when fourteen boys were given certificates of graduation. The graduation exercises were attended by the Ken Governor and the Ken Commissioner of Education. The presence of these gentlemen gave our school a recognition which it had not had before. Five of the graduates have entered schools for higher learning, two have been drafted into the army and several others are doing office work.

In April, 125 applications were received for entrance, and of this number 97 were admitted. The result was that this has been the banner year of the school. The maximum enrollment during the year was 227, and on December 31st there were thirty-one more boys in attendance than a year ago, and this, in spite of the fact that our next door neighbor, the French Catholic School, changed from a Commercial to a Middle School course during the year.

Because of special presentation to the Board, the financial grant to the school was increased to Yen 7,590.85. This together with the increased income from fees, produced by the increase in the number of students, made it possible to make some repairs which had already been too long postponed. The buildings have been painted, the roofs have been repaired, new stone steps have been built to the chapel, the front yard has been levelled, a new floor laid in the exercise shed, and a stock room has been added. Thus the absolutely necessary repairs have been made, and next

year we hope to finish all repairs so as to get the property in good shape before the summer vacation.

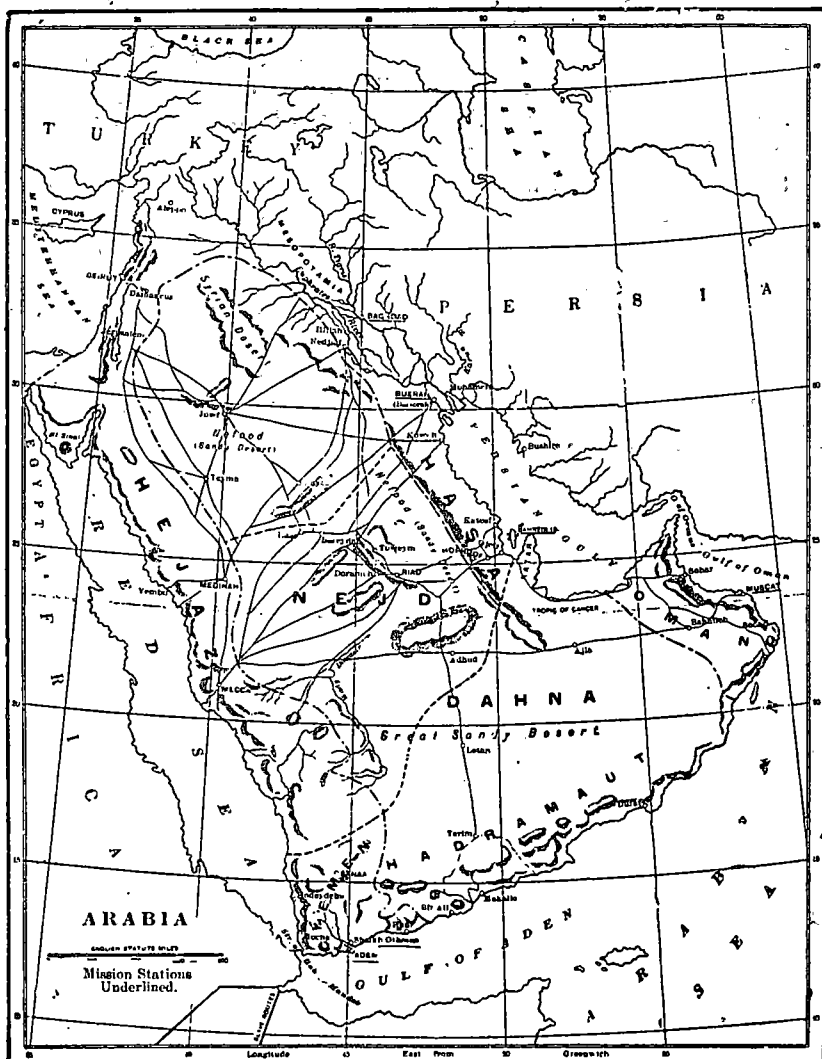
In addition to the repairs just mentioned, considerable apparatus and new furniture were purchased, but in this respect the school is still way behind the government school. It would take at least Yen 2,000.00 to give Steele a fair equipment in the physical and natural sciences.

In regard to the religious life of the school, there are reasons for profound gratitude. The attendance at the weekly Y. M. C. A. meetings has been continually large. Special evangelistic meetings were held in the first term when Rev. Mr. Otani, pastor of a Tokyo church, was invited to address the students for a whole week, during the first hour in the morning. Later, when Mr. Eddy passed through on his way to America, he made a strong appeal for decision. As a result, the number of the students who have joined church by public confession is 50 per cent. greater than the previous year.

Another respect in which the school has profound reason for gratitude, is the religious work it has been able to do through its dormitory. Some years ago it seemed impossible to induce the students to enter the dormitory. During the past year it has been necessary to turn more than a dozen away. It is now considered a privilege to be permitted to enter the dormitory, and consequently everything has worked together for making the dormitory the spiritual means it ought to be.

With this we bring this brief survey of a year's work to a close. When we think of the blessings which, individually as missionaries, and collectively as a Mission, we have enjoyed during the past year, we must say the Lord hath done these things whereof we are glad, but at the same time we are reminded of the words of Paul who exhorts us saying, "Forgetting the things that are behind, press forward!" We look forward to a future bright with possibilities, a future with numberless opportunities, a future with overwhelming challenges. As a Mission, we find ourselves with a fixed policy of manning three Stations for evangelistic work in addition to the work for young men and women in our schools. To do this, we must have reinforcements, and the question uppermost in our minds is how to present the needs of

the work which daily press upon us, to our constituency at home in such a way that men and money, will be forthcoming. We believe that nowhere has there been, nor is there now, a greater need than in our South Japan Field. Taking the whole island of Kyushu into consideration, we find that one out of every fifteen hundred is a Christian; limiting our consideration to our Oita Station, we find that one out of every three thousand is a Christian. Or looking at the need in another way, the city of Nagasaki has been the center of missionary activity for more than twenty-five years, and to-day it is still a heathen city. Take the train from Nagasaki and you must wait until the twenty-first stop before you find a church building. In the Providence of God, for men and women of God's choice, men and women who deliberately choose the hard things that they may more closely follow their Master, need constitutes a divine call. Such a call Japan now extends! Who will give heed?



THE ARABIAN MISSION.

*Organized, 1889.**Incorporated, 1891.**Adopted by R. C. A. 1894.*

REPORT FOR 1911.

WHERE THE FIGHT IS STRONG.

However much some of the friends of missions may deprecate the use of a military vocabulary in reference to the missionary enterprise, nearly every one of the ambassadors of peace and goodwill throughout the Orient unconsciously falls into the use of military terms, because of the situation itself on the foreign field. There never was so great an opportunity for a campaign of friendship; but, on the other hand, there never was such determined opposition to the entrance of the Gospel, and such a united front of the powers of darkness against the soldiers of light as there is today. It is the decisive hour of Christian missions just because the non-Christian religions are unwilling to make a final and unconditional surrender without a last and determined stand for the truths and half truths they contain, or the age-long errors at their core. The struggle between Islam and Christianity is not only for the possession of Africa, but for large sections and areas of the Continent of Asia. The strong man fully armed guards the birthplace of the Moslem faith, and the Cradle of Islam will not be evangelized without a great and desperate struggle, socially, intellectually and spiritually. No one can visit our field with eyes and ears open, and not be conscious of the fact that we are in the midst of a fight. And yet no one could have been present at our last annual meeting and conversed with the little band of soldiers that represent the King without seeing on their faces and hearing from their reports the sentiments of the poet:

"It is great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight for man and God!

Oh, it seams the face and it dries the brain,
 It strains the arm till one's friend is pain,
 In the fight for man and God."

None of those, therefore, who so faithfully watch the conflict and help us by prayer and sympathy and sacrifice, will object if we present the story of the year under the figure of a great battle.

THE FORCE.

First of all we speak of the forces that have engaged in the struggle throughout the year. Never before was the number of our missionaries as large as it is now. Here is the table of missionaries, men and women, physicians, teachers and evangelists, not omitting those who are representing the cause at home and the new accessions through the enterprise of the University of Michigan.

Rev. and Mrs. James Cantine, Busrah.

Rev. Samuel M. Zwemer, Bahrein.

Mrs. S. M. Zwemer, 25 East 22nd Street, New York.

Dr. and Mrs. H. R. L. Worrall, Bahrein.

Rev. and Mrs. Fred J. Barny, Muscat.

Dr. and Mrs. Sharon J. Thoms, Muttrah.

Rev. James E. Moerdyk, Muscat.

Rev. and Mrs. John Van Ess, Busrah.

Miss Jennie A. Scardefield, Bahrein.

Miss Fanny Lutton, Muscat.

Dr. and Mrs. A. K. Bennett, Busrah.

Mrs. Martha C. Vogel, Busrah.

Mr. and Mrs. Dirk Dykstra, 25 East 22nd Street, New York.

Dr. and Mrs. C. Stanley G. Mylrea, 25 East 22nd St., N. Y.

Rev. Gerrit J. Pennings, Bahrein.

Rev. and Mrs. Edwin E. Calverley, Kuwait.

Dr. Paul W. Harrison, Kuwait.

Rev. G. D. Van Peursem, Bahrein.

Miss Josephine E. Spaeth, Bahrein.

Dr. Sarah L. Hosmon, Bahrein.

Mr. and Mrs. Charles F. Shaw, Busrah.

Dr. and Mrs. Hall G. Van Vlack, Busrah.

Mr. Philip C. Haynes, Busrah.

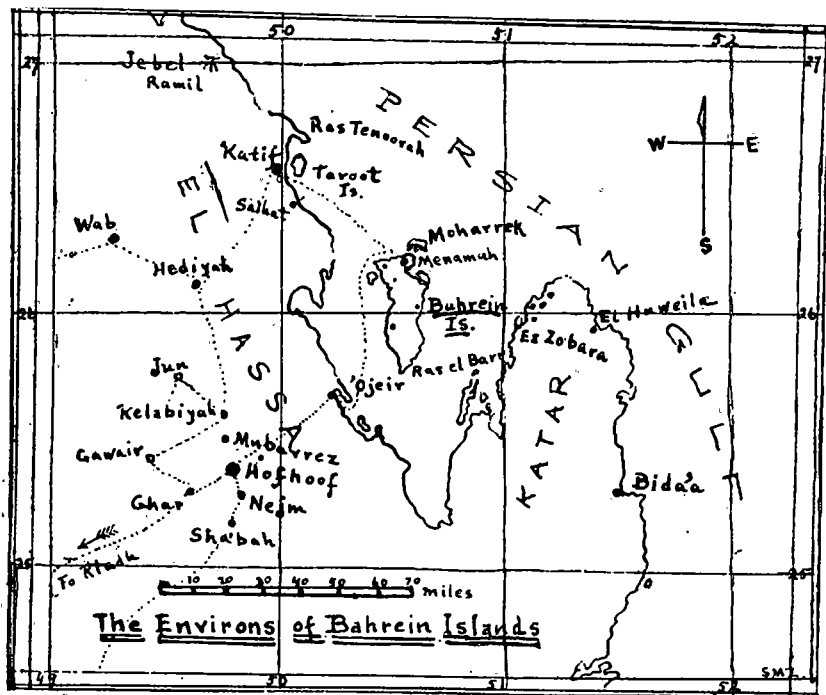
This long list of names represents no less than two hundred and forty-two years of service.

THE STRATEGIC CENTERS.

The strategic centers occupied in East Arabia in which and from which we hope to win the land for Christ are well known by name, and find their place not only on the map of Arabia but in the daily prayer life of hundreds of our supporters. There have been no great changes in the general condition of our field, political, since the report of last year. Touring in Oman has been more extensive and with less hindrance from intertribal disputes and warfare than in former years. Although the Pirate Coast, since the unfortunate incident at Debai in connection with the British attempt to stop gun-running, has been closed to us, Bahrein and the adjacent coasts offered abundant opportunity.

The strategic importance of Bahrein was recognized when the station was first opened, and this judgment of the Mission has been increasingly justified by the course of events, commercial and political. Present trade conditions, communication with the mainland, the increase of population and wealth, and the fact that European firms are establishing their work and extending it, all show that Bahrein has a future. In the last Consular Report for the Persian Gulf, presented by Captain Mackenzie, the British Consular agent, we learn that the population of the islands may now be estimated at almost 100,000 inhabitants, and is likely to continue to increase owing to the influx from other places and to the natural increase of population. Captain Mackenzie believes that the population will continue to increase for the next two to twenty years at the rate of three per cent. per annum, and says that the poorer classes from Persia and the mainland of Arabia will continue to be attracted because of the comparatively high rate of wages and the freedom from oppression.

Conditions at Amara, our new station, were not at all favor-



able. Rev. James E. Moerdyk writes: "In 1910 the Arabs of the Euphrates or Huntifik country arose in open rebellion against the government. The road through the Graaf country from the Tigris southward to Nasariyeh on the Euphrates was almost immediately closed to all travel and has remained so until today. In April, 1911, fighting among the Arabs along the Euphrates from Nasariyeh to the Shat-el-Arab became serious and in May they began to seize all craft on the river and to plunder travelers. In June the government sent two steamers and soldiers to pacify the Arabs and to insure safety to travelers, but the steamers never left Nasariyeh after their arrival and are there today, practically useless. Since that time more soldiers have been sent, but conditions have not changed for the better. The roads are closed and Nasariyeh is at the mercy of the Arabs. In July two competing Sheikhs back of Amara petitioned the government for the lease of the farm lands. Negotiations were prolonged and the impatient Arabs came out in force and seized river craft between Amara and Busrah, thus stopping all travel. A Sheikh on the Ozeir side of the river was murdered, and this complicated affairs. When Ramadhan set in, a truce was called. During and after Ramadhan the government called the Sheikhs in for a conference, but up to date no settlement has been made. In the meantime other Arabs in the districts have become troublesome and are at present fighting and plundering.

"In June cholera broke out among the Arabs round about Amara and spread to all the districts. Quarantine precautions did not keep it out of the town. And in September it seemed to turn in its tracks and for a second time visited the districts before stricken and also spread to the Euphrates districts."

THE BATTLE AGAINST DISEASE AND DEATH.

Arabia is not a health resort; and although we thank God that all the missionaries have been spared in health and life throughout the year, as well as our entire native staff, yet the whole of the Busrah field has been swept by cholera and plague; and so too has the Bahrein Island group. In Dr. Mylrea's report of the work at the Mason Memorial Hospital, one can read between

the lines what it means to fight the pestilence under conditions such as obtain in Moslem lands and among an ignorant and fanatic population. We quote some paragraphs from his report for the year :

"The men's work in the dispensary is almost stationary—some 11,000 treatments being made both this year and last. On the other hand, the number of visits made to patients in their homes is very gratifying, the total (men and women) being 645 visits. This is nearly five times as many as last year and nearly six and a half times the year before. All classes have been seen from Sheikh Isa, (the ruler) and the Political Agent down to the Persian coolie in his hut. About one hundred of these visits were to various members of the Sheikh's family, including the Sheikh himself, and about one hundred and fifty were to plague patients. It should also be noted that visits to the native helpers and their families are included in the above report.

"So much for out-patients; how has it been in the wards? The figures show a decided increase over former years. One hundred and fifty-seven patients spent 2,995 days in the hospital, an increase of more than 50 per cent. over last year and the year before. As usual these people were nearly all strangers,—from Nejd, Hassa, Katif, Persia, etc. This means that our influence in these districts and in Persia has also had a potential increase of more than 50 per cent. Katif has supplied us with its usual contribution of gunshot wounds, some fifteen major gunshot injuries from that neighborhood having been treated.

"Most of the surgical work done has been simple, but such as it is it shows an increase of 15 per cent. over my best former year. Surely this means an increasing amount of confidence in our methods.

"Plague visited us this year and carried off some 1,500 people. All of our servants and native helpers were inoculated with one exception; our hospital gardener refused, was taken ill and died of plague. This fact was widely noted and commented upon, and I think the lesson will not soon be forgotten. In all forty-two inoculations were made, and as many more could have been made if I had had the serum."

Cholera appeared at Bahrein early in November, but was not as severe as at Busrah.

"Malaria shows a very marked increase; no less than 634 new cases were treated in the dispensary this year, and a large number of visits were to malaria cases. I remember one morning recently when all my new cases were malaria. One notes this fact with regret.

"As requested by the Mission last year, I went to Kuwait, being absent from my station just six weeks in July and August. I met with a cordial reception there and made some 1,500 treatments. I feel convinced that there is a large and valuable work waiting for us at that place, and it would be only a matter of a few months or a year at most when a doctor would be able to get as far into the interior as he could wish to go. I think the importance of Kuwait as a strategic center cannot be overestimated.

"With regard to the hospital: The exterior sorely needs wholesale repairs, and the building, while structurally solid, presents today a rather shabby appearance with its plaster peeling off and cracking in many places. Inside the hospital a few improvements have been added. The long wished for marble floor has been laid down in the operating-room, a fixed lavatory basin with running water has been fitted, and also some new furniture has been added. I think we may safely say today that we have the best operating-room in the Persian Gulf.

"The isolation wards were a great help to us during the past year; in fact the original donor, M. Victor Rosenthal, was so pleased with the idea that when I pointed out to him that they needed a veranda and bath-room, he at once offered to pay for such additions. M. Rosenthal is erecting these wards as a memorial to his mother, Rachel, and the wards will therefore be known as 'The Rachel Isolation Wards.'

"Receipts this year have been very satisfactory, the fees for the ten months reaching a total of Rupees 3221-14. This is exclusive of Government Grant and sales of medicines or miscellaneous receipts. These figures are easily a record and are ahead of last year's good returns for the same period, by Rs. 700.

"In evangelistic work the general routine of former years has

been followed, viz: Bible reading and an address before opening the dispensary, and ward preaching. Dr. Zwemer has also succeeded in developing a fairly steady sale of Scriptures after the address, and nearly three hundred copies have been sold in the last few months. As opportunity offers, patients have been encouraged to attend the Sunday morning services in the church. It must surely be a valuable thing and a factor in our favor to have our patients go to their far-off homes and be able to tell their friends and relatives how the Christian prays and worships in his own Christian church in Moslem Bahrein. Surely, too, some of the seed falls on good ground and will in God's own time spring up and grow and bring forth fruit, some thirty, some sixty and some an hundred fold."

Of the work among the women at the hospital Mrs. Zwemer writes: "The daily clinic has been carried on in the same order as usual. The women gather quite early on the veranda; then about half-past seven we begin the little service of Bible reading and prayer. It has been a great help to me to notice the apparent earnestness of the women while the Scriptures are being read and explained, and many seem really grateful for the message given. Only once or twice during the year did any one object to the teaching, which we always try to make quite clear on one or two points, namely, that Jesus Christ is the only Savior and that every one needs a Mediator between the Holy God and sinful man. After the service, the women come in one at a time to receive treatment. There are always some babies in the clinic, and at times large numbers in all sorts and conditions of diseases: ophthalmia, trachoma, corneal ulcer, boils, abscesses, disease of the joints and malaria—the ever-present malaria, a bad attack of which often retards a child's development for three months or more. A few of the very bad cases have passed away and are safe in the Heavenly Father's care forever. Most of the children have been helped physically, who otherwise might have been blind or maimed for life, and the mothers have heard the Word of Life, and we trust have been helped by some new spiritual thought.

"Some of the acute cases among the women have responded well to treatment where they have attended regularly, and most

of them were benefited by treatment and were more or less grateful. I visited one or two villages from which patients had come to the hospital, and was very well received. We could do much more in this line if only we could have Arab women converts as helpers. We need greatly in every department of the women's work, women of the country to whom we could turn over much of the detail of the work which now demands so much of our time.

"I went with my husband to the mainland (Katif) and treated about seventy patients. One woman who had been in Bahrein opened her house to the women, and for three hours they overran me and were like a plague of hornets. It was a great relief to get away to another house where the hostess locked the door in the face of the large crowd which had followed, almost demanding medicine. It was the first time that a woman had come among them with medicines and to treat the women. So great is the need for medical work among these people that even the soldiers of the Turkish garrison followed me, begging for medicines especially for the liver,—which they needed badly.

"Over ninety-five per cent. of our patients are Moslems. During the ten months I was in the dispensary there were 945 new patients; 2771 treatments; 2211 present at prayers, and 114 medical calls made in the homes. Pray for Arab women helpers to be raised up for the work; pray that the word taught may bring forth fruit in the transformed lives of the women.

"The presence of Dr. Iverson at Bahrein during a large part of the year made possible the visitation of many of the better class women in their homes, and although she could not give all her time to the work, because of language study, yet it was proved very conclusively that a duly qualified woman physician is needed at the hospital to develop this side of the medical work."

At the new Lansing Memorial Hospital in Busrah the work for women was carried on throughout the year vigorously, indefatigably and effectively by Mrs. Worrall, M. D. One cannot crowd the story of her busy days into a few paragraphs, but it is possible to gain at least an impression of what is being done in the House of a Thousand Sorrows. She writes as follows:

"We are grateful to God who has safely kept us through another epidemic of cholera, when the stricken and dying were

around us on every side and His angels guarded us continually. Of the nine cases treated in the hospital seven recovered, and of those treated in their homes by me, only 50 per cent., which shows the value of good nursing.

"The statistics of the work only show its real character in outline, but even they are significant. There were 2,968 new cases and 3,562 old cases,—a total of 6,530. More than 5,000 of these were Mohammedan women and children; the total of those who were present at the Scripture readings and prayer was 4,526. In addition to this I made 159 visits to homes outside of the hospital. The in-patients in the women's ward numbered 93, out of a total of 220 in-patients during the year. During cholera time posters were put up, telling in Arabic how to prevent cholera, and a pamphlet on the prevention and treatment of the disease was also prepared and printed."

Mrs. Worrall closes her very interesting report, which tells also of faithful spiritual work as well as the medical side, with this paragraph:

"Our Lord Jesus Christ will conquer Islam if only you continue to aid us in this conflict by continual prayer before God. Pray that the Holy Spirit may convict Moslems of sin and of judgment. Oh, what powers of hell and darkness are used to overthrow the feeble faith of these babes in Christ who accept Him. Our love for them must be great that they may in a measure be able to realize through us the great love of Christ."

Dr. Worrall as well as Mrs. Worrall was greatly encouraged in his work by the dedication and opening of the new hospital. The local press of Busrah has during the year had articles by Moslems, speaking in the highest terms of the work of our medical missionaries, and deprecating the fact that it should be so thoroughly mixed up with evangelism that the poor people could not escape the Gospel if they tried! We quote from Dr. Worrall's report:

"The work in the new hospital has been a delight; the operating-room has been such a comfort. The light, the good floor, the space at command are among the comforts afforded by this room. About the operating-room as a center we have the wards. The small rooms for the patients are improvements over the old quar-

ters. What shall I say of the daily clinics, the offices for the work? The members should see the building in order to realize the improvement over the old quarters. I enjoyed very much the inner office, to say nothing of the surgical dressing-room and a third room for the better class of patients. Several improvements were made, such as the screening of the operating-room, the removal of a slaughtering place near the hospital, etc.

"There have been 5,549 treatments, with 2,559 new patients. We have had 220 in-patients, many of whom have undergone important operations—amputations, cutting for stone, liver abscesses, cancer, epithelioma, hernias and fracture of the spine. Salomi, the evangelist, has had a free hand and has spoken to 5,189 hearers, of whom 4,423 were Mohammedans, 78 Jews, and 198 Christians. I have tried to have him visit patients in their homes, but have not succeeded in my desire. There have been several so-called inquirers, but as far as I know none has really deserved the name.

"In regard to the character of the patients: I have striven specially for the poorer classes, but many of the better class have insisted on coming, whose fees have helped to cover the expenses. As is well known, for two years now the Busrah medical work has asked nothing from the Board for running expenses. The receipts have not been near those of former years, but I do not know the reason for the decline. There are the usual fluctuations in the coming and going of patients. The so-called native doctors being of a much better grade than formerly, we have had more effective competition. Whenever I was called to the beit-el-Nakeeb I was regaled with stories of the wonderful treatments of these native doctors.'

While Busrah was the first place to be occupied by a medical missionary, Muttrah, the twin town of Muscat, and Kuwait are our latest centers for medical work. Both places are strategic in a real sense because they command entrance to the hinterland of Oman and of Nejd. To the work of Kuwait Dr. Mylrea has made reference. It was impossible to spare a physician for the whole year, but qualified native assistants filled the gaps during the doctor's absence, and it is encouraging to hear in regard to the medical work at Kuwait from Rev. G. J. Pennings, who was in charge of the evangelistic work, that Saleem Bakoos had done ex-

cellent work. "He was loved by both Sheikh and people alike, and all were sorry when he had to leave, about two weeks after my arrival. After Saleem left, we took up the work as best we could till the arrival of Dr. Harrison in May. He remained a little less than four weeks. After this Rahman ud Din, a dispenser from Muscat who had come with Dr. Harrison, kindly consented to stay to carry on the work until Dr. Mylrea came in July. Dr. Mylrea remained five full weeks, and after his departure Rahman ud Din again took charge and, except for the time he was absent for the colporteurs' meeting at Bahrein, he has been in constant charge till now. During the year a total of 4,204 treatments were given, and Rs. 464 were collected in fees."

The report of Dr. Paul W. Harrison resembles Caesar's Commentaries in its brevity, but represents the whole story of *veni, vidi, vici*. He writes:

"The effort has been made, during the past year, in Muttrah to put the greatest effort where there is the largest opportunity. First of all, nearly two months, i. e., up to January 25th, were spent in Muttrah. The work gradually increased, and at the end of this time the clinics were running between thirty-five and forty daily. At this time the Muttrah work was left in charge of Jilani, the dispenser. The doctor left, with Rahman ud Din the second dispenser, for a tour inland. Our confidence in Jilani has been amply justified. He had charge of the dispensary up to the middle of May when the hot weather began, and took it up again after Ramadhan. He has approved himself to all classes. His missionary spirit is splendid, and owing to the large Indian element in the population, he is a more efficient worker, evangelistically, than the missionary can be. His work during the plague epidemic in Muttrah was especially appreciated by the people. Taking the year as a whole, the major part of such medical success as may have been won in Muttrah is to be credited to him, and this is even more emphatically true of the efficiency of the work as an evangelistic agency.

"When the doctor was present the dispensary was opened each morning with Bible reading and prayer, following which one of the colporteurs worked among the patients, selling Scriptures and

talking personally with those who seemed approachable. It was his opinion that the patients offered an unusual evangelistic opportunity. Considerable personal work was done also by the dispensers.

"During this two months about 1000 patients were seen, and we had some fifteen in-patients. At one time we had nine in the house with us, all surgical cases. Surgical operations, large and small, numbered about twenty-five, not more than three or four of them being major work.

"The work for women was very unsatisfactory from a medical point of view, as must be the case until the field has a woman doctor. From an evangelistic viewpoint, however, this work for women is about the brightest part of the whole Muttrah picture. Miss Lutton worked among the women who came to the dispensary, two mornings in the week, and visited them as well in their homes. She did more real missionary work than all the medical staff put together.

"Mention should also be made of the very pleasant relations between the mission and Capt. McVean, the physician to the English consulate. He not only has been a real friend at all times, but repeatedly furnished Jilani with drugs when the Mission stock ran low, during the doctor's absence inland. These drugs were paid for later, of course.

"The work in Muttrah is unsatisfactory in many ways. The greater part of the people are Indians and Baluchis, and this is reflected in our clinics, many of the patients not even speaking Arabic. The intertribal hostilities which are continually present prevent Muttrah being in any true sense a center of Oman. And finally, probably the worst climate in the whole country is to be found in Muttrah, together with Muscat.

"The work inland, upon which the principal effort was put as far as the medical staff was concerned, represents a very great and very pressing opportunity. The one tour taken lasted nearly three and a half months. It was found desirable to stay about a week in a place; on this account the number of places visited is not so great as the length of time inland would indicate. It was long enough, however, to give some idea of opportunities and possibilities. Medical work on a tour is never entirely satisfactory,

[illegible]

Scale
0 10 20 30 40 50 60 70 80 90 100
1 : 3,000,000 or 1 in. = 47.35 miles.

but by staying a week in a place and carrying a fairly extensive equipment, very tolerable work can be done. The people are very cordial. The number of patients sometimes is very large. Our largest clinic numbered something like 230 patients, and on the whole trip we saw some 4,023 patients, all of them at least more or less sick. The evangelistic opportunity, too, is exceedingly great.

"The opportunity in Oman will never be adequately met by workers in Muttrah. A very moderate outlay would provide dispensaries in three or four different places inland in Oman. These could be built for the residence of a pharmacist, and equipped to accommodate ten to fifteen patients each. The doctor could tour from one to the other, spending a month in each, visiting each point three or four times a year. If the field were carefully studied beforehand and the dispensaries wisely placed, a single doctor with three or four good pharmacists could cover a very large part of inland Oman. He would have an enormous evangelistic opportunity. The people are friendly, unprejudiced by a corrupt Christianity, and untainted by French infidelity. The climate, while not ideal, is very much better than on the coast. It would seem a real question whether ten years hence it may not be the wish of the mission to move the main hospital work inland, maintaining Muttrah simply as an outstation. Such indeed may be the case in much less time than ten years. Certainly whatever may be true of the present condition or future possibilities of Muttrah, inland Oman is a field which should be occupied in some reasonably adequate manner as promptly as possible."

THE BATTLE AGAINST IGNORANCE.

This phrase well describes the character of educational work in a pioneer field like Arabia. Not only are the people almost universally ignorant, but they are satisfied to remain so. Here and there parents desire better things for their children. But the fact that after all our planning and prayerful and persistent efforts the number of pupils in our schools is still so small, affords proof positive that there is a weight of prejudice to overcome and that Moslem

pride and superstition die hard even after the impact of western civilization in the Persian Gulf.

In Muscat, although Mr. Barny writes that his "work has been first and last building," with all that this implies to those who know the difficulties of the task, the little school has made progress. "There is enough of shortcoming and failure to keep one humble, but there is also occasion to thank God who has given strength and grace for service. The total enrollment of the school was thirty-one, the number of school days 254, and the average attendance four Hindus and twelve Moslems. The attendance of Moslem boys consists mainly of the sons of Sayid Mohammed, brother of the ruler. Recently we have secured two of the sons of Sayid Yusef, one of the principal merchants of Muscat and a man of considerable influence. The attendance of Hindu boys, while not unwelcome, creates a difficult problem in teaching, as they do not understand Arabic. The teacher, Mr. Thomas, has been very faithful. He is not really a teacher, but he speaks English naturally and at the present stage fits in well. The school was kept open without any break, but the attendance in Ramadhan was so small that we might as well have closed up entirely. I have generally given an hour's instruction daily. Certain definite results have been secured. The fact that the school was kept running without a break is a gain. The progress made by the pupils is good; the attendance was regular and is increasing. English reading, writing and conversation are the only subjects taught. The question of teaching Arabic is still an open one. Arabic instruction is not wanted from us, and to bring a teacher for this purpose now would, to my mind, be wasteful. As I see the school situation, we can well continue cultivating it. If the missionary gets time to give thought and attention to it, there will be progress in accordance. Then as the mental horizon of Muscat widens and the desire for education comes, some one will enter in and reap where others have sown."

At Bahrein both the boys' and girls' schools have had missionary supervision not only, but attention throughout the year, with enough of opposition and indifference on the part of the Arabs to discourage the faint-hearted, but also enough success and blessing to promise much for the future. "The conditions

under which educational work has been carried on this year," reports Mr. Dykstra, "varied little from those mentioned in the last report. The youth of Bahrein as a whole have not appreciably awakened up to the immediate need and the ultimate benefits of at least a rudimentary education, and yet many have by faithful attendance and hard work shown that they are not satisfied with their present state. Religious opposition on the part of parents and acquaintances was probably more active than in former years, due, in part at least, to a severe visitation of the plague. Nor has the stream that last year began in the direction of India been diverted, but is apparently on the increase. There is, however, a very marked change in one particular, and that is that some of the pupils that attended came from other places than Menamah and Moharrek, a thing which has not happened since 1908. The conditions were certainly more encouraging than discouraging, and the work has been a pleasure all through the year.

"The school year has consisted of ten months, a vacation being necessitated by a lagging attendance due to the heat and to the feast of Ramadhan. School was closed on August 2nd and reopened on October 2nd. In the interim my time was given in part to preparation for the Summer Conference, and in part to touring the island in the interest of school work. Since reopening the school in October the attendance has been very encouraging, as twenty-six names were enrolled, with an average attendance of seventeen. Thirty-one different Moslem boys have this year been under our influence for a longer or shorter period, and we trust that the direct and indirect preaching of the Gospel has helped them to draw nearer to the Kingdom. A portion of God's Word was read and explained to them every morning, and the sessions were opened with prayer.

"The day school has been open six hours a day, and faithful work has been done by the teacher, Muallim Afif, and by many of the pupils. I was there myself the larger part of the day, and, during the last half year, the entire day. Our aim has continually been to systematize the work and to classify the students as far as their individual progress would allow. Almost all the boys take English as well as Arabic, although most of the main branches are

taught in the latter language. During Muallim Afif's absence the lessons were mostly in English.

"A new department of educational work was opened immediately after the annual meeting. It had long been my desire to open a night school in Bahrein, but it was not until this year that I felt I had the time to do so. This school proved to fill a long felt want, as immediately fifteen young business men responded to the invitation. English, arithmetic, and Arabic letter writing were the subjects taught, and we trust that many have profited by the instruction received. The school was open two hours in the evening for seven months of the year.

"Had I the needed help, I should have liked to carry out my long cherished plan of putting a branch school in Moharrek, but till we are ready to put a well qualified teacher there, I do not think it will be wise to try it. Judging from this it will not be difficult to see that our first need for the educational work in Bahrein is more teachers and, if possible, more efficient teachers. We are endeavoring this year to supply this need from Egypt. The requests have been sent, but no answers have as yet come to hand.

"A second but no less imperative need is the broadening out of the Bahrein boys' school into a simple boarding school, with opportunities for industrial work and training along industrial lines. As to the latter half of this suggestion, it is, the cry of our day everywhere that education should be practical, and we cannot afford to be backward in this respect if we wish to succeed. As to the first half, it is not only the character of the pupils that would necessitate this step, but also the fact that thorough work of a lasting nature cannot be done with boys that are not under our control. Besides it appears that pupils that come from other places than Bahrein are more wide-awake to the need of an education, and these might be the means of bringing about a general revival of education among the Arabs. This year our more able and progressive pupils have come from Bushire, Linga, and the far-famed province of Kerman, and it is these that we should draw more to Bahrein as a center of true and helpful education. To do this effectively we cannot afford to stay where we are, but

must be up and doing before the opportunity slips by, for it is not liable to come our way again."

The girls' school at Bahrein has also had its struggle for existence and problems of development. Mrs. Dykstra writes in her report: "Just before Christmas last year there was the usual influx of pupils in prospect of the feast and the gifts. Few of these stayed very long after the beginning of the new year. Until February the personnel of the school consisted of the usual class of Persian girls. Plague took away a few of these, and later when the diving season began others went back to work in the shells. But while the attendance of the girls of the coolie class, who come and go at will, was less, there has been an increase of pupils of a better type, girls whose fathers are tally clerks and shop-keepers, and who do not come and go at will but are sent by their parents. One girl has been taken out of a Moslem school and has been a most regular attendant. Her parents take a keen interest in her attendance, her mother visits the school occasionally, and in many ways has shown her desire to help us in teaching her daughter. There have been nine girls who were regular in daily attendance. The school has been kept open all day. I have given the whole of my forenoons to the school, and Muallim Afif, Mr. Dykstra and Muallim Eshoo have all helped to keep the girls busy the rest of the day. The total days of attendance have been 1116 by Moslems, 560 by Christians and 4 by Jews.

"The present condition of, and outlook for the school present two distinct grades of work. The majority of girls who have come in the past have been from the poorer Persians. Neither the parents nor the children are at all interested in education. The girls come as long as there is enough attraction and remuneration to repay them, or more often the parents, for the time the girls are in the school. It has been customary to distribute gowns at Christmas time, but even the prospect of a doll has not the attraction it used to have, and in giving gowns or other material aid, it is difficult to distinguish between those who are needy and those who presume on our liberality. The inevitable result is that there cannot be the good work or the interest on the part of the students that there should be, and therefore they do not grasp higher ideals than they now possess. The object of our

teaching is not to keep up a charitable institution, but to teach the girls how to help themselves and to appreciate the benefits offered by the school. But as long as even a rudimentary education is too high an ideal for them, it will not be possible to improve the standard of the school. This has led me to believe that there may be a better method, and I believe that the time has come to conduct a regular school for girls as we do for boys, with a qualified teacher in charge, this school to be for daughters of colporteurs and converts, and for all girls who want to come for instruction. It is this class of girls that has been in attendance since last February, and consequently the school has made real progress and the work has been systematized. If now there should be a large influx of Persian girls before Christmas it would not only prevent the girls from continuing their good work, but would also disorganize the school; and it certainly cannot be a wise policy to let go by any opportunity to broaden and strengthen the scope of our influence by means of the school and to build up for the future, by having our hands tied down by a class of girls, the majority of whom learn very little while they are with us, because they are not able, and forget the little they have learned as soon as they leave. And another thing that seems very certain is that we will not get Arab girls while this class of Persian girls mix with them. Hence I would like to suggest that we operate two schools, one such as I have mentioned and the other for the Persian girls who have been coming to us. This latter work should be along industrial lines. An *areesh* might do for such a class if no other place is available. There should be a teacher who knows Persian and can sew, and the school should, if possible, be open all day so as to give every one a chance to benefit by it, especially the larger girls who must do much work at home. The sewing machine is a valuable asset, and the sewing of simple clothing would be quite possible."

The high hopes that our educational work at Busrah would find active co-operation on the part of both the Turkish government and the people have not yet been fully realized. Dr. Cantine reports as follows: "The boys' school at Busrah was closed for three months during the summer on account of cholera, but during the remaining seven it has been carried on with a larger

measure of success. The enrollment in January was twenty-one, of whom one-half were Moslems; in July it was thirty-seven with five-sixths Moslems. The average attendance was ten in January to twenty-six in July. The spirit among the boys was earnest and happy, and it was a pleasure to help them toward a more useful manhood. Some of the Moslem boys have been in the school for years, and are now gathering the fruits of faithful effort and showing the result of careful training in the past. The usual English branches were taught by our teacher, A. K. Anton. During his absence on leave and again when suspended from his position, a good share of his work fell upon the missionary in charge. The closing exercises in English were always conducted by the missionary, and included the memorizing of a Psalm and a prayer. No objection to this was made either by the boys or their parents, but an official notice from the government calling attention to the prohibition of religious instruction, caused some uneasiness until it was learned that it was a general notice sent to all the schools. No attention was paid to it. M. Shamoon, the language teacher, was able to give some time to the Arabic branches, and the boys appreciated and profited by the opportunity, as also by that for the study of Turkish during most of the year. The equipment of the school has been added to in the way of desks, books, globe, etc.

"Constant inquiries are being made by Busrah residents, looking towards the realization of the hope held up to them that the Mission would soon start a boarding and high school.

"A night school attended mainly by officers of the army and government officials was kept going long enough to convince the writer of the value of this method of getting in touch with these classes."

WOMEN'S WORK FOR WOMEN.

This, too, might well be characterized as a battle. Against fearful odds and against centuries of inertia, it is a struggle to introduce higher ideas and ideals into Arab home life. To carry the battle into the very stronghold of Islam—the harem, where the hand that rocks the cradle rules the hearts of the whole family in mat-

ters of social life and religious aspiration, is not an easy task. Doors are open as never before, and some hearts seem to be yielding, but there have been few unconditional surrenders. Nevertheless the reports that follow prove that we are on the winning side and that there is daybreak in the harem, even in Arabia. What could be more encouraging than Miss Lutton's report from Muscat :

"Mrs. Cantine's name and work among the women of Muscat has made it much easier for the workers who follow, and I should like to compare her work to a well-made road. I feel very grateful for the many rough stones she has taken out of the way. Her service is spoken of with very deep gratitude.

"The women of Muscat are very friendly, and seem to have a great deal more freedom than the average Moslem woman. Many of them do not cover their faces unless they go into public places, and even their masks only conceal the tip of the nose. Some one has wickedly enough spread the report that the mask 'was designed for a woman whose nose was greatly disfigured.' Much of this freedom may be due to the African or negress element and because of the many Baluchi women who are settled here. Moving in and out among them I have recognized different languages, for Swahili and Beluchi are spoken quite as much as Arabic. Many of the slaves are of the 'happy go lucky' type. If they can get enough to eat and go to a dance often, they do not trouble about anything else. I have often found it very hard work to do or say very much to them. They live godless lives and to repeat 'There is no God but the one God and Mohammed is His Prophet' is sufficient for this life and for the life to come. Of course there are pure Arab women who cannot leave their houses, in the daytime, but that class is not so numerous in Muscat. I have been able to enter their houses, and from the palace to the hut women have had at least the opportunity of seeing a messenger or hearing the Word of Life.

"Only a very small number of women can read—even the Sultan's daughter cannot read, and one would surely expect the people of the royal household to know how to read and write. Although over two hundred houses were entered and over five hundred women met in their homes, only ten portions of Scriptures

have been distributed. It was very gratifying to have a woman come to the house and ask to be taught English. She could read Arabic and was very ambitious to learn to read English. 'Would the missionary come to her house? She was not allowed to go out during the day.' She was visited every week until she went inland to her summer resort. Visiting people in their homes is not easy work. Those who try it do not find it child's play. Unknown houses have to be entered without any invitation, and strange people must be spoken to without any introduction. Prayer for grace, and faithfulness and tact are essential, and I have often recalled the words of Bishop French, the pioneer missionary to Muscat, who wrote: 'I am more and more persuaded that it is a very rare and hard thing to be a real and a good missionary.'

"Besides the two hundred and fifty houses visited, many women were spoken to in groups by the wayside and in various places. The Scriptures were read in seventy houses. Sometimes visits were made and there was not even an opportunity given to read, for I felt that if I had persisted the house would have been absolutely closed against me, whereas patience and tact might give me an opportunity later. In house to house visitation when refreshments were offered, I have been reminded of Mark 16:17: 'If they drink any deadly thing, it shall in no wise hurt them.' I do not always enjoy those drinks, but I endure them and pray there may be no harmful results.

"Four of the nearby villages were visited, viz., Muttrah, Reeyam, Kalaboo and Sudab. Eighteen visits were made to Muttrah hospital, where I found most of the women had a very limited knowledge of Arabic. For a woman missionary to do effective work there it is essential to know their language, or have a thorough knowledge of Hindustani.

"Fifteen visits were made to the lepers who sit begging by the wayside just outside the city. One can say and do so little for these poor sufferers, for directly you stand and speak to them, the passers-by gather round and make the interview very uncomfortable for the speaker and the listeners. The leper girl, Zahra, has been most faithful in coming to the Mission house. She comes regularly to the Sunday services, sitting outside where she can hear.

She also comes every Wednesday for instruction. She seems very grateful for what is done for her, but yet I am disappointed for she does not give up nor forsake anything of Islam. She kept Ramadhan, the fast month, most rigorously. But she bears her sufferings patiently. Her case is indeed a most pitiful one."

A similar ministry of friendship was carried on in the Busrah field by Mrs. Vogel and Miss Scardefield; by the former chiefly in village touring, and by the latter in connection with Mrs. Worral's work at the Lansing Memorial Hospital. One must read between the lines of the brief paragraphs that chronicle the story of the year to realize the work of faith and labor of love and patience of hope bound up in this work of healing and teaching. Miss Scardefield writes:

"After returning to Busrah I found a welcome from all sides, and it was a joy to go into the homes that had been opened by the medical work of former years. I found that a sewing class and Sunday School class had been carried on the previous year, and these were continued. Jasimine was taken on as a Bible woman and has been a happy, faithful helper in many ways. The women all love her.

"Prayers with the women in the dispensary have been conducted daily.

"Regular house visiting in the city of Busrah was begun, but there was less freedom for reading or speaking than in Asshar, where the people are less prejudiced and where work in the homes has been carried on for some years. Busrah city is large and the need very great.

"The women's prayer meeting has been held every week, being led by the women missionaries of the station in turn, thus helping together by prayer.

"Five houses were given regular lessons during the first four months of the year, but one woman after another was visited by a Koran teacher and made to feel that it was wrong to read or listen to Christian teaching. These homes are still open for visiting, but many excuses are always given when we ask to read to the women. During July and August the weather was too hot to permit of house to house visitation, so work in the dispensary and hospital was taken up. This proved a great help in

reaching many, and more time could be given for personal conversation with the patients.

"A total number of 313 visits were made to homes in the Asṣhar district and 539 women seen. There were 110 visitors at the Mission house."

From Mrs. Vogel's report we glean these paragraphs: "Busrah has a large neighborhood of small villages, and it is surprising how well the people remember one after intervals of months; some even remember what was read to them at the last visit. One can truly lift up one's heart in praise and thanksgiving to God for the many encouragements.

"The tour to Zobeir, which was accomplished in the early spring, proved a great stimulus to the work so recently begun in that fanatical place. Through contact with Christians, the people have learned that our religion teaches purity and sincerity, and above all, love. Often a woman would come and confide to me her deepest desires, which she would not dare breathe to any of her Moslem sisters. The secret was usually the wish to obtain that peace and love which builds true Christian homes. These poor, ignorant and sin-sick women would sit almost breathless, listening to my description of a Christian household, and with tears in their eyes, would admit openly that they can never break away from their religion outwardly; but some are determined to have, if possible, for their children, what they cannot gain for themselves.

"In one of the houses of a great Arab Sheikh I found a much-handled Bible; after some questions I was told that the good Book is often the topic of the evenings when all the prominent men gather. The greatest progress I saw in Zobeir was that instead of looking down on me in pity, as formerly, the high class women this year invited me not only to visit them, but also to read to them and discuss the virtues of Christianity with them. They treated me most courteously, and would not even allow any of their own readers to interrupt me. Thus many an afternoon was spent in a profitable way, and it was good to see Moslem women exercise the right to reason in matters of salvation. It did not take long to win the hearts of the juvenile community of Zobeir. Those who used to pelt me with stones became my

would-be protectors, and woe to the one who dared to pass a remark when I appeared.

"One woman reader who was at first much opposed to my talking with the women, became very friendly and after reading the Gospel, asked me for the whole Bible. Gospels were given to others who could read.

"Nearly three months were spent in Amara with the intention of doing only evangelistic work. Two years ago I was able to open a dispensary for women there, and this year I found many old patients who were glad to renew their friendship. The demand for medicine was uppermost, but I could tell them with good conscience that the Turkish government gave me no permission to treat the sick.

"The difference in the women of Amara compared with the gentle creatures in Zobeir, was very great. A household in Amara usually consists of from one to four real wedded wives, who are either mannerly Bagdadies or the daughters of wealthy Ina'da'nie chiefs. Upon the favorite wife devolves the duty to provide food for the household, and as much as possible to keep order among the concubines of her husband, who sometimes reach the number of forty or more. If the wife is a native of Bagdad, one generally finds her heart broken over her miserable condition, longing for a purer life. The Bedouin woman does not mind the life so much. She is a child born and brought up in the open, with the water buffalo as her playmate. She only distinguishes herself from her companions by her jewels and fairer skin, and somewhat better manners, but her soul's ambitions, if she has any, do not rise higher than an anxiety lest she lose her position. The concubines are typical Africans, living for generations in Arabia, and seem to combine in themselves the superstition and ignorance, as well as the carelessness and the irresponsible disposition of both countries. Religion is a subject almost unknown to them; they will not bother to study their own, much less Christianity. It is heart breaking to see them laugh when one tells them what God demands of them. One needs grace and moral courage to pay them visits; otherwise the feeling of the uselessness of such visits and our inability to reach their hearts would be overwhelm-

ing. Thank God, we know that prayer can destroy Satan's strongholds.

"The class of people who were really willing to hear the Gospel message are soldiers' families and the day-laborers. As they do not stay long in one town, being either transferred or traveling here and there to find work, they come in contact with Christians, who are thus able to talk to them of a higher aim than this life. Amara needs perseverance and prayer on our part to make it what our other stations are to-day."

While the work at Amara and Zobeir by Christian women for our Moslem sisters is comparatively new, at Bahrein it has been carried on for over a decade, and the opportunities and encouragements are therefore much larger, as Mrs. Dykstra's report of the evangelistic work for the past year clearly shows:

"The zenana work has been a pleasure this year because every one was friendly. The invitations to come were more than it was possible to accept. The women who have learned to know and trust us would like to have us give them a great deal of our time; and in their idle lives it is hard for them to realize that we are busy and cannot always come in response to their invitation. But there is also a danger that the often repeated visit fails of its purpose, and instead of being an evangelistic visit becomes a social call. The total number of visits was 166, of which 51 were new places entered, and on these visits 747 women were met. I have several times been to the west side of Menamah, and on each occasion addressed a gathering of some thirty or forty women. I would have liked very much to make weekly visits, taking the organ with me and conducting Gospel services, but I was not able to carry out this wish. In as far as possible I have continued to give English lessons to the girl whom I began to teach last year. Bible lessons have been given to the two women converts; to Mekkieh till she left for Kuweit and to Nasereh as often as she came. I have also given occasional lessons to two slave girls, but it was far too irregular to admit of any success. Another slave woman has several times expressed her desire to be given Bible instruction and I made arrangements to teach her, but apparently she was not able to keep her appointments. These women are very much tied down by work at home, and it is only during the

diving season when the men are gone, that they have any measure of freedom to go about. If there were a Bible woman to send to these women to give them regular instruction in their own homes, many would be willing and glad to listen. The Persian woman who is sending her daughters to our school has shown an eagerness to learn to know us and our Gospel. She comes from Bunder Abbas, where she had become acquainted with a Christian woman who influenced her in favor of Christianity. She, too, would like to have me visit her once a week to read the Gospel to her. I have gone there often and have enjoyed the talks with her very much, while she has often attended our prayer meetings.

"Outside of the town various short trips were made. I had hoped to go to most of the larger villages during the year, but sickness prevented me from carrying out this plan. Bedaiah has been visited, as also Senabis, Bed'a, Sitra and other towns. Upon invitation, visits have been made to most of the families of the Sheikhs, and everywhere the visits offered abundant opportunity for giving the message. Early in the year an influential family from Kuwait settled near Menamah and many visits have been made there. They were very friendly and proved their good will by inviting some of our number to spend the day with them. During the course of the summer I have also made the acquaintance of many Moharrekk women. In fact, the invitations to visit Moharrekk have been so numerous and so cordial that it would be two weeks well spent to visit them in their homes.

"We are grateful for homes opened to us and welcome given to us wherever we go, but we are still more thankful for those who are willing to come and visit us. There has been a large increase in visitors this year over last year. Then there was a total of 66 callers; now I can report 244 visitors, not including those who came to prayer meeting and Sunday School. Some of these visitors were from Moharrekk, a few came from Bedaiah, while the majority naturally came from Menamah. Several have come repeatedly and brought friends with them, and these in turn have opened new doors for me to enter.

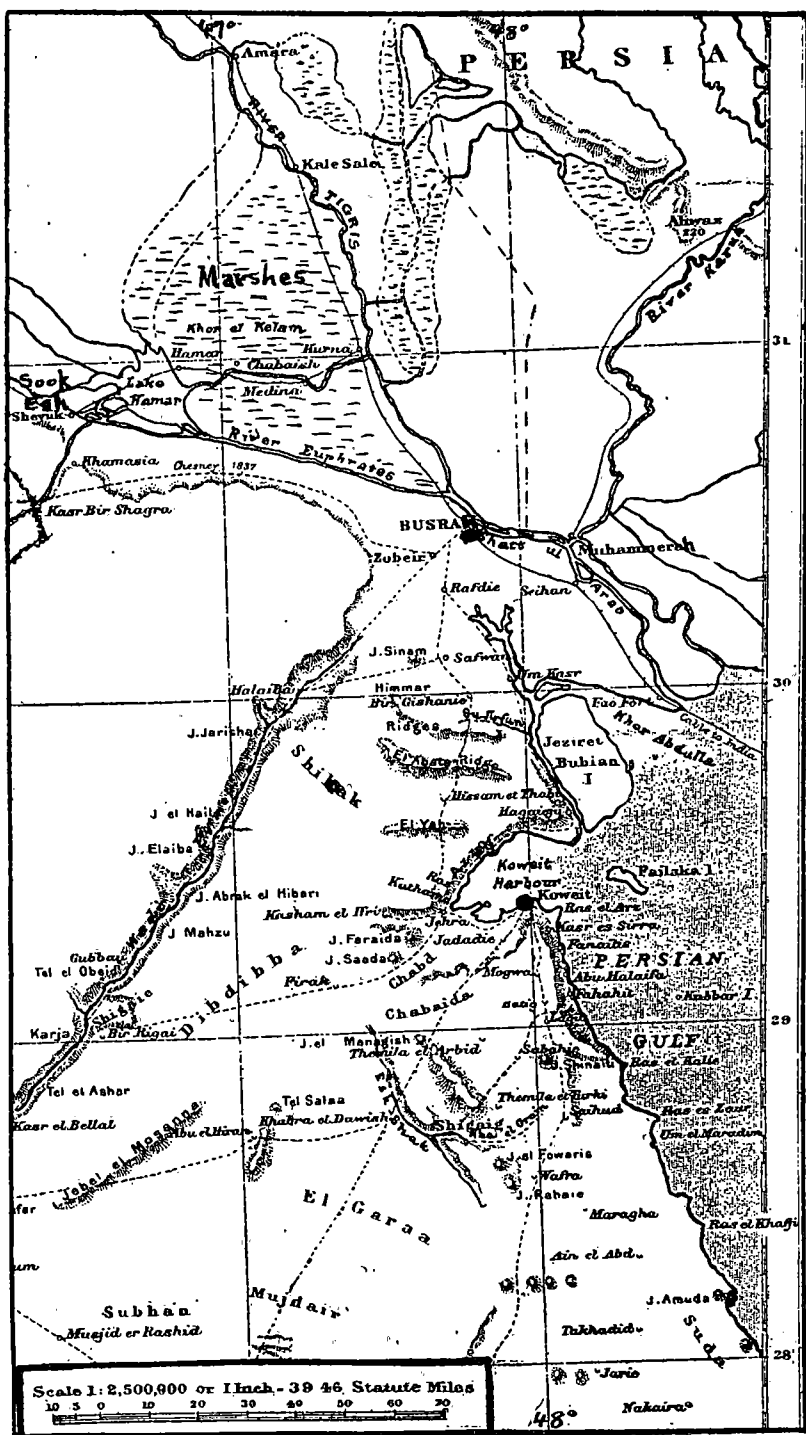
"Our prayer meetings have been held regularly every week, and it has been a great privilege and help to have the other women at the station join in making these meetings interesting. At one

of these meetings we also had the pleasure of listening to Miss Holliday, of Persia. The total attendance has been 422, of which number 220 were Moslems. Most of the women who came to prayer meeting also attended church services and Sunday School. Mekkieh's life and example have been a great influence among the people of her own class, and a large part of the good attendance was originally due to her efforts. Among those who attended these meetings were several Arabs and better class Persians, while at one meeting we had several Moharreks with us.

"During the early part of the year there were two classes of women in the Sunday School. One class was of Christian women and was taught by Mrs. Mylrea, and the other class, which I took was composed of whatever Moslem women attended church services. Since the beginning of the summer the two classes have been united. The total attendance for the year has been 183 for the Moslem women, and 109 for the Christian women. The children's class met every afternoon, and the attendance has been 152 Moslems and 155 Christians. Picture rolls were much used for both these classes and proved to be a great help, and I think especially so in the women's class."

THE BATTLE FOR THE TRUTH.

The issue is clearly drawn in Eastern Arabia today. The cry of the muezzin, heard from every minaret, is no longer unchallenged. Is Mohammed God's Apostle? Where is the evidence? *We* witness that Christ is the only Savior and the Bible the only Book of God. By colporteur journeys in every direction and by visits to almost every steamer that reaches the Gulf ports; by the distribution of 7,000 copies of Scripture and thousands of Christian books and leaflets; by daily preaching in the hospitals and dispensaries and weekly public services; by evening gatherings and lantern lectures, and wayside talks in season and out of season, we preach the Word, and join battle against Islam for the truth. The weapons of our warfare are not carnal, and that is the chief reason why in God's own time they will prove effectual. God's word does not return unto Him void, and the joy of our work the past year has been the evidence of its growing and deepening



influence. In spite of the hardness of the soil, so long unfurrowed and unsown save by the enemy, there are signs of a coming harvest in all of our stations. From all the northern part of our Mission there is the same testimony that this year has been one of faithful witness and persistent effort to press home the truth of the Gospel.

From Kuweit Mr. Pennings writes:

"Since we have as yet no definite, organized work here, all efforts had to be individual, such as visiting the Bible-shop, receiving visitors at the house, and attending evening meetings of the Arabs. In this way we made the acquaintance of a number of people whose enmity and suspicions were disarmed. I am quite sure that the number of visitors to the house would have been considerably larger but for fear of men and criticism from outsiders.

"As far as the shop is concerned, that has been kept open almost all the time. We have nothing but words of praise for the colporteur Gergis Isa. He is a spiritual man and an earnest Bible student; he loves the Arab and treats him with consideration. Though no mean hand at controversy, he knows how to argue without wounding and making enemies. Taking into consideration the newness of the work and the conditions under which we have to work in Kuweit, I feel that he is exactly the right man for the place. The number of Bibles and Scripture portions sold was rather small, and this would seem to deny his abilities as a colporteur. We must remember, however, that we have been practically forbidden to work openly in the streets, while the number of individual visitors to the shop is rather small, and practically the same every day. The common people have not yet learned to brave criticism, and only those come whose position raises them above the fear of it. The position of the Bible-shop is almost too exposed, and a place on a less busy side street might be advantageous. For this very reason, every Scripture sold meant a distinct effort, nay, a campaign of several days in some cases, on the part of the colporteur; and we can but hope and trust that the seed sown with so much effort and care may in due time bear abundant fruit."

The same is true of Amara, according to Mr. Moerdyk's brief but telling report:

"Amara itself has surely been canvassed most thoroughly, and more Scriptures and literature distributed than ever before, for we made every effort to reach the people. When in April I kept the Bible-shop myself and discovered that few visited us, I decided that we must go to them. We moved as soon as we could secure a shop in the midst of the busy bazaar. We have worked cautiously but steadily. The people are not friendly, but rather stubbornly determined to have nothing to do with the Gospel, and those who try to introduce it. The Jews, when possible, try to hinder us among the Moslems. The few Roman Catholics are no help and have been left alone for fear of their offensive testimony which hurts the work. Many of all classes visit the Bible-shop, but this is by no means a sign that they are being evangelized. A large number leave as soon as the Gospel is presented, while others revile or get angry. We have tried to be patient, hoping that some word from Scripture, or tract, or some testimony may find their hearts. There is one man who we believe is an inquirer. He is a Sabean. Sometimes we doubt, because he seems to have so little of real earnestness about him; but he reads his Bible regularly, comes to all our Sunday meetings, likes to listen and ask questions out of the Scriptures, and tells his fellows that he has become a Christian. God knows His own, and may the Holy Spirit complete His work."

What has been done at Busrah is summarized in these paragraphs from Dr. Cantine's report:

"The regular Arabic services, Sundays and week days, were continued during the year. We were generally gladdened on Sunday mornings by the presence of a number of Moslems, mostly from the hospital. The missionary in charge has also done a little in helping at the hospital services, weekday mornings and Sunday afternoons. A few Sunday night services were held, but an attempt to make them continuous failed through lack of co-operation by the English community.

"The religious life of the station leaves much to be desired. If the writer may be allowed to speak for his fellow missionaries, as well as for himself and the native brethren, there is great need

of an outpouring of the Holy Spirit that we may be given a deeper sense of our *united* responsibility to God.

"The work in and outside the Bible-shop for 1911 presents no special features. Abdullah Jiburi was in charge of the Busrah shop for a few months and then handed it over to A. K. Eshoo at the latter's release from military service. A. K. Anton was also in the Busrah shop for a few weeks. The Asshar shop was served during the year by Salomi, except for a few weeks' interval during which time Elias Bakus was in charge. The present arrangement of having Salomi devote part of his time to the hospital and part to the Asshar shop, I do not judge to be the best possible for the interests of the latter. There has been no change in the location of the shops, both having been re-rented for 1912. A gift of \$10 from *The Christian Herald* has been used towards re-furnishing the Busrah shop. Their value as a meeting place for workers and those worked for is evident, but has not been sufficiently made use of during the past year. The sales of Scriptures have not been abnormally large, especially in the shops. The donation of the American Tract Society has been largely spent in the purchase of publications of the Nile Mission Press. The sale of these books in our shops has been noticeable, and speaks much for the spirit of inquiry now abroad, and likewise the liberty accorded under the new regime.

"Busrah station has but little to report regarding inquirers, other than to commend Ali, the Persian, to your prayers. He has not come regularly to me for instruction, though frequently he drops in for a talk. Salomi has taught him to read the Arabic Bible, and in fact most of his growth in Christianity is due to Salomi's wise and continuous interest in him. He now is studying 'roots and branches.' Ali's wife has left him, but he thinks he will be able to give us his children for instruction if we are able to care for them. Another man, Sayid Mohammed, coming to us from the hospital, gave us an extremely interesting testimony to his hearty belief in Christ, but soon left the station and has not been heard from since. Various 'stony ground' hearers have quickly had their professed interest in Christ wither under the fires of opposition and persecution."

At Muscat, according to Mr. Barny's report, Arabic and Eng-

lish Sunday services were held regularly. "The whole counsel for the salvation of man was proclaimed in no uncertain tones. The presence of Moslems was encouragement to set forth Christ as the only Savior. The average attendance of Moslem men is between seven and eight. The number of women appears in the report of women's work. In the not far distant future Muscat must have a church building to meet the needs of the mixed attendance of men and women and to express the worship of God in Christ outwardly in a way that Arabs can best understand.

"The statistical sheet of book sales shows what was done in colportage. The total of 2244 Scripture sales is 596 more than the sales for the same period last year. The increase in touring is 436 and in the shops 183. Though the force was reduced and all the touring practicable was done, the Muscat shop was open seven months; the one in Muttrah seven and a half, and Nakhl was occupied two and a half months. The total of sales for them all is 818, an average of 48 a month for each. They are also well frequented and are centers for the discussion of the Bible and our religion. I can give the best idea of what is done by quoting one of the monthly reports handed in to me. They are all of the same tenor. This one is for Muscat in May, presented by Ibrahim: 'Sales were small (45) because people have gone away for the summer on account of the great heat. Still there are many visitors; from Himli 18, Rostak 5, Hamra 10, Muttrah 16, and the Sheikh of Wadi bin Khalid with 14 men. We had much religious conversation with examination of the Bible, and we gave a Bible to an Arab and a New Testament to an Afghan.' The outstation at Nakhl was occupied during the hot months when also the bazaar there is at its best. Our position there is strong. We are recognized as belonging to the town as we have paid the usual tax paid by owners of property for defence. I have also a five years' lease of the shop, secured through the entertainment of the Sheikh in our guest house.

"I think we may claim the banner tour of the year for Muscat station, thanks to Dr. Harrison. It lasted three months and eleven days; 62 towns were visited and 1,212 copies of Scripture sold. The second one was by Mr. Pennings from Muscat to Nakhl with colporteur Majeed, and from there to Jebel Akh-

dhar with Ibrahim, 23 towns being visited. The third tour was by Mr. Pennings and Ibrahim to Kuriyat and Maza'ra, lasting ten days, when twelve towns were visited. My share in these tours was but to hold the ropes while others did the hard work. Praise belongs to God who made them possible notwithstanding the usual petty wars and enmities that make a year of Oman history. I must also record the zeal of Ibrahim and acknowledge the help of my fellow missionaries, without whom there would not have been any missionary touring. It is impossible to describe these tours in detail in the compass of this report. One can only know by experience what these tours represent of weariness of soul, mind and body from being associated and often dependent on men whose moral horizon is bounded by greed, lust and murder; and again one must have experienced a day of good sales and then have sat in the evening gatherings with the Book open and read and explained and talked and argued for hours, to know the joy of this service. The best result of the year's work is that there is more to do next year than we can hope to accomplish. All the old territory is open and most of it waiting to be re-visited. Besides we have invitations to go to the Jalaan and the Dhahira, both of which have hitherto been closed territory. If both of these could be made joint evangelistic and medical tours, the best results might be expected and two regions which have long been the burden of our thought and prayer opened to the Gospel.

"The entertainment of visitors at the Mission house was very brisk until summer came. The Sheikh of Nakhl with 80 of his retainers identified himself with us to the extent of making his home in our guest house for over a month. He went back to Nakhl with a new idea of hospitality. As mentioned, he helped us in getting the long lease of the shop at Nakhl. Personally I have more pressing invitations to visit Sheikhs than I can well accept for some time. I did not keep count of these visitors, but the total must be around 500. To most of those who come to the Mission house I am able to read the Bible or talk religion, or both.

"The year's work in Muscat has deepened my impression that both extensively and intensively the work is growing. The sta-

tistics of the above report show the first without further argument. The seed that is to sprout must sink into the ground. The Kingdom of God cometh not with observation. However, the seed does not remain hid forever, and the heaven of the Kingdom does work. We know that in many places there are copies of the Scriptures treasured and studied. There are also those who confess in secret that their one hope of salvation is Christ."

From Bahrein Dr. Zwemer writes: "In reporting the work of this station we mention first some improvements in buildings and equipment during the year. The Bible-shop was thoroughly overhauled, has new shelves and fittings, the colporteur's room was completed and a staircase added, and these improvements have greatly facilitated the work. Through a kind gift, made to me personally by a friend before leaving America, I was able to put up a *mejlis* in which Arabs can be received in true Arabic style and entertained when necessary. By public subscription the sum of Rs. 600 was raised for the purchase of a tower clock to be placed on the chapel.

"Sales of educational books and Scriptures at the Bible-shop have been far in advance of any year previous at Bahrein, and more than double those of last year. The shop has been open throughout the year, and the number of visitors was 831. A large amount of special literature for Moslems prepared at the Nile Mission Press was distributed during the year, both from the shop and on tours. The Khutbas, or short sermons prepared in Moslem style and written specially for them, had a large circulation. No less than 1,500 copies of these leaflets and tracts were used at our station during the year. The Scripture sales reached a total of 2,306 copies, of which probably 90 per cent. were to Moslems. The number of Bibles and New Testaments sold is also encouraging,—64 Bibles and 56 New Testaments.

"Tours were taken during the year by the missionary in charge or his helpers, to Katif three times, to Katar once, to Ojeir twice, to Linga three times (once by Mr. Van Peursein), and from there along the Persian coast together with the island of Kisham once. All the villages on the island of Bahrein have been visited once, and in some cases more than once during the year. The situation on the Pirate Coast was such, because of the Debai

affair, that it was thought best to postpone a visit until the end of the year. Of my visit to Katif with Mrs. Zwemer an account has already appeared in print. Ahmad, the colporteur, visited Katar, and although he met with rough treatment he was able to dispose of some Scriptures and bring back a report of conditions. Jusef visited both Katif and Ojeir with good results, and is now on the Pirate Coast. I think we may say that Katif is now a wide open field for our efforts. This is largely due to the work of our medical missionaries, Dr. Worrall in years past, and Dr. Mylrea this year, especially through surgical work at the time of the Bedouin uprising. Our journey to Ojeir proved that the opposition was no longer to our work as such. I have no doubt that colporteurs could reach Hassa and go even beyond into the interior. The reason why we were turned back was the Turkish jealousy of foreigners, which has possibly reached a climax on account of recent events in the Gulf and the policy of the Young Turkish Government toward the British Government.

"The most interesting fact to report during the year's work is the occupation of Linga as an out-station. The matter was carefully considered at our station meetings and after correspondence both with the missionaries of the C. M. S. at Kerman and the C. M. S. Committee in London, we rented a Bible-shop and began work, subject to the approval of the Mission. Ever since Bahrein was open as a station we have used Linga as a point of departure for the Pirate Coast. Its present excellent mail facilities and its proximity to the Arabian coast make it an admirable base of supplies for journeys thither. There is not a single mission station all the way from Mohammerah to Karachi on the Persian littoral, a distance of nearly 2,000 miles. The population of Linga is about 15,000, over one-half of whom are of Arab origin and speak Arabic. It has an increasing trade both with the Arabian coast and by caravan from the interior. The climate is reported to be as good as or better than Bahrein, and the water supply and bazaar are excellent. The attitude of the people proved very friendly both during my visit and that of the colporteurs. The people are anxious that a school shall be started, and there is a strong demand for educational books both in English and Arabic. It is the judgment of those who have been at

Linga that the place is admirably adapted to meet the people who come from the Pirate Coast and that this coast can be worked better from here than from any other point in the Gulf:

"Public preaching services were held every Sunday throughout the year without exception, in English and Arabic. The largest attendance at the Arabic service was sixty-six and at the English service thirty. These numbers were exceptional, but the attendance has been faithful, and taking account of the hot weather we are encouraged by the fact that our English services are appreciated by the European community. The church collections for the year were liberal. Sunday School classes have been conducted, as usual, together with the weekly prayer meetings every Thursday afternoon.

"A summer conference for the deepening of the spiritual life was held at Bahrein from September 6th to 15th, in accordance with the resolution of the Mission. Counting those belonging to this station, there were twelve men in regular attendance. The daily program consisted of devotional meetings in which the men themselves were led to think about the fruits of the Spirit in their own lives and taught to pray for the coming of God's kingdom throughout Arabia and the Moslem world. Mr. Dykstra gave series of studies on the Gospel according to John and the Epistle to the Hebrews; Dr. Mylrea a series of medical talks on the care of health, etc., which were greatly appreciated; and there was another series of studies on the Prayer Life of the Apostle Paul. The men got closer together, learned to appreciate each other, exchanged thought as to methods of work, and we believe received a decided uplift. The conference was certainly a blessing to our station.

"The number of Moslems who visited the Mission house was not at all as large as those that came in the early days of the Mission when we were living closer to them in smaller quarters. This is one of the inevitable results, apparently, of the improvement of missionary residences. It is true not only of our own field, but has been proved to be true in India and elsewhere that the missionary bungalow, with its necessary servants and the degree of privacy essential to work and for a missionary home, is a real hindrance in the matter of close social contact with the

people. In the early part of the year the Mission house was full and there was no place available to receive Moslem visitors. Now that the *mejlis* has been completed, we hope this condition will not arise again, and that more and more they will avail themselves of the opportunity of meeting the missionaries for conversation and instruction.

"Two Moslem inquirers during the year came regularly for instruction for a period of about a month and a half, sometimes daily and sometimes at intervals of a week. Neither of them was a native of Bahrein; one came from Lahore and the other from Bagdad. Both of them seemed to be in earnest and often engaged with us in prayer. The former completed the Westminster Catechism in daily instruction and read several other books. There are a number of people in Bahrein who, although they cannot be termed inquirers in the technical sense, are very willing to read Christian literature and have a considerable, in some cases a remarkable, knowledge of the Christian Scriptures. The general suspicion that rests on all those who identify themselves with us in any way, fear of man and a lack of moral courage, prevent many from coming to us and opening their hearts; but it is encouraging to know that there is this class. Some among them undoubtedly have put their whole trust in Christ and are His secret disciples."

And so from all of our stations comes the news that the battle for the Truth is being waged in public and in private, and best of all, in the hearts of men by the Lord of Truth Himself. There can be no doubt of the final issue. But we need reinforcement; of men and means least of all, although these too need increase. The reinforcement we anxiously await is spiritual; a baptism of intercession for us and with us that God's Spirit may overcome all obstacles and burst all barriers until there shall be unconditional surrender to Christ. Yet we need the "patience of unanswered prayer." In the words of Dr. Robert E. Speer, this work of missions "is full of disappointments which crush the heart and break the will. If any agency embarks on it in the human spirit alone, it is doomed to shameful disaster. Nothing but the Christian spirit has ever shown itself capable of the patience and the sacrifice demanded of men who are not engaged in a four

months' or a four years' or a four centuries' campaign, but in a project as perpetual as the need of man and the love of Christ for the lost." He was speaking of the whole enterprise of missions, but the words have application also to the battle in Arabia, for we are laying siege to the very citadel of the Moslem world, the Cradle of Islam.

THE ARABIAN MISSION BOOK SALES—1911.

LANGUAGE.	Bibles.	Testaments.	Portions.	Total Scriptures.	Religious and Educational.	Total Books.
Arabic	68	104	5791	5963	1632	7595
Persian	9	13	400	421	...	421
Turkish	6	7	199	212	27	239
Hebrew	19	27	227	273	...	273
Armenian	3	...	...	3	...	3
Gujerati	4	2	36	42	...	42
English	10	4	6	20	283	303
Portuguese	5	...	20	25	...	25
Hindi	1	7	3	11	...	11
Bi-lingual .....	...	...	22	22	82	104
Miscellaneous	1	7	3	11	...	11
	129	166	6704	6999	2024	9023

DISTRIBUTION.	Scriptures.	Religious and Educational.	Total.
In Shop	2215	Amara	831
On Road	4320	Busrah	1288
Missionaries	415	Kuweit	48
		Bahrein	2306
Total Sales	6950	Muscat	2526
Donated	49		
Total Circulation	6999		

VALUE OF SALES IN RUPEES.

	Rs.	as.	p.
Scriptures	572	13	...
Religious and Educational	1811	12	6
Total	2384	9	6

SCRIPTURES.	Total.	Per cent.	Colporteurs.	Days.	Tours.	Miles.	Towns Visited.
Sales to Moslems.....	6518	93	.....	.....	.....	.....	.....
" Jews	306	4+	.....	.....	.....	.....	.....
" Hindus .....	.....	.....	.....	.....	18	3170	284
" Christians	175	2+	.....	.....	.....	.....	.....
Totals	6999	.....	.....	.....	.....	.....	.....

FOREIGN MISSIONS.

GENERAL SUMMARY, 1911-1912.

	China.	India.	North Japan.	South Japan.	Arabia.	Total.
Stations occupied	4	8	3	4	5	24
Out-stations and Preaching Places	48	207	40	31	4	330
Missionaries, men ordained	8	10	6	3	9	36
Missionaries, men not ordained	4	3	1	1	6	15
Associate Missionaries, married women	8	13	5	3	12	41
Missionaries, unmarried women	11	13	4	6	4	38
Native ordained ministers	15	17	5	7	.....	44
Other native helpers, men	67	326	10	7	26	436
Native helpers, women	24	161	6	3	6	200
Churches	14	19	2	110	.....	45
Communicants	1,813	3,036	645	277	.....	5,771
Received on Confession, 1911	88	130	52	50	1	321
Boarding Schools, Boys'	4	8	*1	1	.....	14
Scholars	303	343	*269	227	.....	1,142
Boarding Schools, Girls'	5	3	1	1	.....	10
Scholars	374	185	223	76	.....	858
Theological Schools	1	1	*1	.....	.....	3
Students	2	37	*24	.....	.....	63
Sunday Schools	6	197	54	25	7	289
Scholars	700	6,891	2,000	1,196	102	10,889
Day Schools	25	151	.....	.....	4	180
Scholars	881	8,479	.....	.....	168	9,528
Hospitals and Dispensaries	3	10	.....	.....	4	17
Patients Treated	12,342	83,585	.....	.....	23,024	118,951
Native Contributions, Silver	\$16,915	Rs.9,626	Y. 1,424	Y. 1,281	.....	.....
Native Contributions, U. S. Gold	\$8,457	\$3,209	\$712	\$640	.....	\$13,018

*With the Board of Foreign Missions of the Presbyterian Church, U. S. A.
†Organized Bodies of Believers.

COMPARATIVE SUMMARY, 1858-1912.

	1858	1868	1878	1888	1898	1908	1912
Stations	6	10	11	11	23	22	24
Out-stations and Preaching Places	2	18	49	123	241	268	330
Missionaries, men	8	14	16	28	36	41	51
Missionaries, married women	6	12	14	21	31	33	41
Missionaries, unmarried women	1	.....	7	9	20	33	38
Native ordained ministers .....	.....	4	6	26	30	37	44
Other native helpers, men	22	76	86	173	211	367	436
Native helpers, women	7	2	10	47	41	146	200
Churches	7	13	31	47	47	42	45
Communicants	297	816	1,563	4,559	5,564	5,282	5,771
Boarding Schools, Boys'	2	2	1	7	10	9	14
Scholars	55	40	308	517	1,004	1,142	.....
Boarding Schools, Girls'	1	3	5	10	11	10	.....
Scholars	46	97	300	456	766	858	.....
Theological Students .....	.....	7	19	32	61	80	63
Day Schools	6	17	44	106	201	195	180
Scholars	87	413	1,341	2,612	6,059	8,245	9,528
Hospitals and Dispensaries	1	1	.....	.....	4	8	17
Patients Treated	15,507	9,673	.....	18,046	107,571	118,951	.....
Native Contributions	\$1,134	\$1,500	\$8,325	\$10,758	\$8,946	\$13,018	.....

TABULAR VIEW OF RECEIPTS.

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF ALBANY.							
Albany, First	575		20	863 50		111 35	1569 85
Albany, Madison Ave.	1713 02			822 50	500	107 50	3143 02
Albany, Third	17 51			25			42 51
Albany, Fourth	50			45		10	105
Albany, Holland	13	25 04		35			73 04
Albany, Sixth	40 71	30		26 80			97 51
Bethlehem, First	26 82			144 02	2		172 84
Bethlehem, Second	43			58 54		1 38	102 92
Berne, Second				2 56			2 56
Clarksville				21 60		8	29 60
Coeymans				25			30 92
Jerusalem	5 92						
Knox							
New Baltimore	24 58	16 41	5 61	116		20 90	183 50
New Salem				3			3
Onesquethaw	5 18			1 60			6 78
Union							
Westerlo				24 63			24 63
Classical Union							
	2514 74	71 45	25 61	2214 75	502	259 13	5587 68
CLASSIS OF BERGEN.							
Hackensack, First	498 52	50		88		105	741 52
Schraalenburgh	25 18	25	26 25	121	3	42 87	243 30
English Neighborhood				6 02			6 02
New Durham				135	750	50	935
Trinity	9 15			25		50	84 15
Hoboken, First							
North Bergen	56	80		30			166
Hackensack, Second	661 81	57 41		40 10	10	5	774 32
Hoboken, German Evan.	50	35				20	105
Hackensack, Third							
Closter	45 92	20		22			87 92
Coytesville	10 12	20		6		11 11	47 23
Guttenberg	10	20	15	12 50			57 50
Jersey City, Central Av.	155 25			10 00			165 25
Cherry Hill	9	17 25	10	16 78		2 77	55 80
Secaucus		2 50					2 50
Spring Valley, N. J.				10			10
Westwood	80 32	106 89	10 90	74 21		5	277 32
Oradell	34 75	29 26	20	55 69		59 40	199 10
Hasbrouck Heights	3			18 90	5		26 90
Highwood			5	11 04			16 04
Rochelle Park	5		1 90	6			6
Bogert Memorial			50	26 15		16	49 05
West Hoboken, First	671 23	10		45		15	791 23
Weehawken, Woodcliff Chapel	52 62	25					77 62
Harrington Park	25	7 09		10			42 09
Classical Union				15			15
	2402 57	505 40	139 05	784 39	768	382 15	4981 86

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
SO. CLASSIS OF BERGEN.							
Bergen	272 74	28 72		202 77		48 87	553 10
Bayonne, First	202 97	33 33		60		20	316 30
Wayne Street		9	3 50	140		10	162 50
Park				51			51
Bayonne, Fifth St.	151 97	40	28 50	81 54			302 01
Hudson City, Second	19	10					29
Lafayette	180	100	77	163 67		50	570 67
Greenville				22 35			22 35
Free	5						5
Bayonne, Third	21						21
German Evang., First	26 25						26 25
St. John's	65 94		2 79	63 10		3 24	135 07
Faith				30 93			30 93
Classical Union							
	944 87	100	111 79	815 36		132 11	2225 18
CLASSIS OF DAKOTA.							
Chancellor							
Charles Mix	20	7					27
Davis, Bethel							
Delaware							
Grand View	15 98					6 06	22 04
Harrison	96 03	53 05		199 69		25 85	374 62
Lennox, First							
Lennox, Second							
Litchville	3						3
Mapes							
Monroe, S. D.	22 75	7 34		5		38 51	73 60
North Yakima	54 62	32 72		6		20	113 34
Oak Harbor	19			2		16	37
Orange City, Am.	349 90	83 45	50	30 20	102	3 70	619 25
Salem							
Scotland, Ebenezer							
Sioux Falls	7 50						7 50
Springfield	51 91	20	10 13	35		26 19	143 23
Westfield, Hope	27 33			35	15	24 68	102 01
Worthing	7						7
Yankton							
Corsica	9 56	5 68			6 02	5 47	26 73
Wittenbergh, S. D.							
Marion	14 75			50 85			65 60
Castlewood	20 66			2 77		5 12	28 55
Maurice, S. D., Amer.	9 20			9 25	11 82		30 27
Tyndall							
Lynden, Wash.	40 85					12 50	53 35
Douglas Co., Mission Fest.	31 07					20	51 07
	801 11	209 24	60 13	475 76	134 84	204 08	1785 16
CLASSIS OF GRAND RIVER.							
Ada	5 12	5		10		4 40	24 52
Atwood	22 98			10			32 98
Coopersville	119 84	92	18 83	39 65		63 15	333 47
Detroit	38 41	47		16 55	56 46	20	178 42
Fremont	60 92	61 85		18 37		4	145 14
Grand Haven, First	239	154 45	7 50	111 75		74 95	587 65
Grand Rapids, Third	1417	48	55	96 17	54 94	25	1692 11
Grand Rapids, Fourth	80	200		20		60	360

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF GRAND RIVER. (Continued.)							
Grand Rapids, Fifth	628 70	440		186		95	1349 70
Grand Rapids, Sixth	57 60	12 50	13	10			93 10
Grand Rapids, Seventh	75			49 45		26 37	150 82
Grand Rapids, Eighth	8	51 66	2 75	20		17 24	99 65
Grand Rapids, Ninth	21 50	50		47 11		20	138 61
Grand Rapids, Trinity	41 58	49 47			45		136 05
Grandville	50 10	41 52		68 82		49	239 44
Grant							
Kalamazoo, First	57 76	40 08		200 85		15 07	313 76
Kalamazoo, Third	32 03	50		20		58 82	160 85
Kalamazoo, Fourth	36 10	20	10	5		25	90 10
Moddersville							
Muskegon, First	46	90 89		100		45	281 89
Muskegon, Third	14 45	19 30				6	39 75
New Era	47 50			15 90			63 40
Portage	16 50	14 90		35 50		5	71 90
Rehoboth	15 75					2	17 75
South Haven							
Spring Lake	112 50	36 25	124 25			46	319
Twin Lakes	50	17					67
Vogel Center							
Dunningsville Mission	13 43						13 43
Classical Union				21 49		33 89	55 38
A Grand Rapids S. S.		15					15
Beverly Mission		9 50					9 50
	3331 77	1566 37	231 33	1102 61	152 40	695 89	7080 37
CLASSIS OF GREENE.							
Athens, First	45 80			34		10	89 80
Catskill	441 66	237 18	25	199 08		70	972 92
Coxsackie, First	30	7 50		26 45		18	81 95
Coxsackie, Second	87 65	21 02	7 50	70		13 63	199 80
Kiskatom	43 11		37 80	29 38		10	120 29
Leeds	19 13	2 62		19 88	7 50	10	59 13
Classical Union				12			12
	667 35	268 32	70 30	390 79	7 50	131 63	1535 89
CLASSIS OF HOLLAND.							
Beaverdam	26 20	44		19 50			89 70
Cleveland, Second	98 85	57 11	107 45	25		20	308 41
East Overisel	54 16	75					129 16
Ebenezer	28 05	62 38		10		53 96	144 39
Gelderland							
Graafschap	79 90	40 14					120 04
Harlem	12 62	10 35				3 67	26 64
Hamilton	36 09	87 88	5 30	46 35	31 25	46 35	253 22
Holland, First	239 25	175	20	101		580	1115 25
Holland, Third	1101 84	510 80	90	202 50	25 85	71 50	2002 49
Holland, Fourth	58 75	58 94		30		38 50	186 19
Jamestown, First	692 95	152 50	13	36		57 60	952 05
Jamestown, Second	137 82			39 83		18 93	196 58
North Blendon	16 53	5 21		12 60		4	38 34
North Holland	97 05	85	25	31 50		295 35	523 90
Overisel	472 86	467 65	20 20	234 17	10	730 50	1935 38
Saugatuck							
South Blendon	16 76	76 55		32		17 25	142 56

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF HOLLAND. (Continued.)							
Three Oaks	8 58	12 50		7 60			28 68
Vriesland	243 56	176 60	6	45		21	492 16
Zeeland, First	291 81	515 23	15	173 25	5	60	1060 29
Zeeland, Second	213 50		80	120 88	69 73	115	599 11
Holland Centre		11 25					11 25
Beechwood S. S. Holland		6					6
Zeeland Home Folks Syndicate	400						400
Byron Center	22 62	15					37 62
Classical Union				21 49		28 89	50 38
Holland, Trinity	32 56	22 64				22 64	77 84
Pine Creek S. S.		6 65					6 65
Mission Festival	320						320
	4702 31	2664 38	381 95	1188 67	141 83	2185 14	11264 28
CLASSIS OF HUDSON.							
Claverack, First	34 51	5 72	25	100		16	181 23
Gallatin	30 81	4 48		7 06			42 35
Germantown	49 12	16	12 01	10	2		89 13
Greenport	14 64			94 50			109 14
Hudson	121 60	47 68		106 05	171 05	23	469 38
Linthgo	61 38	5					66 38
Livingston Memorial	10					2	12
Mellenville	14 68	19 80		16 37		5 66	56 51
Philmont	370 50	113 45	8	115		33 18	640 13
West Copake				9 52		5	14 52
Classical Union				24 38			24 38
	707 24	212 13	45 01	482 88	173 05	84 84	1705 15
CLASSIS OF ILLINOIS.							
Bethany	668 78	220 05		71 24		16 29	976 36
Fairview	80	25 69		42 93		20	168 62
Irving Park	99 08	30	20	100		15	264 08
Manito	10			2 50			12 50
Northwestern		37 59		5			42 59
Norwood Park	154 65	10	29 41			20	214 06
Pekin, First	51	9 46					60 46
Pennsylvania Lane							
Raritan	37 65	10	6 95			21 60	76 20
Spring Lake	3 13		2 50	5			10 63
Summit	55 36		5			18	78 36
Trinity		181 68	5			49 27	235 95
Newton, Zion				5		7 50	12 50
Dolton	7			5		2	14
Classical Union				16			16
	1166 65	524 47	68 86	252 67		169 66	2182 31
CLASSIS OF IOWA.							
Alton	934 80	80 26	40	44 85		43 27	1143 18
Archer	20						20
Bethel (Leota)	28 59	30		15 66		22 94	97 19
Boyden	195 25	56 65		22 24		62 85	336 99
Carmel	79 75	28 08	6 40				114 23

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF IOWA. (Continued.)							
Churchville	5 50	8		7		3 65	24 15
Clara City		3 50					3 50
Free Grace	40	55	15	20		85	215
Friesland							
Holland, Neb.	144 45	147 11		185		316 50	793 06
Hospers	94	96 50	7 50	26 29		50	264 29
Hull	310 04	16 96	33 43	43		15	418 43
LeMars							
Luctor	7 50	11		40		11 95	70 15
Maurice	189 13	142 77	20	58		36	445 90
Newkirk	872 46	150	80	100		74 67	1277 13
Orange City, First ..	309 81	312 57	62 50	145	14	720	1563 38
Pella, Neb.	16 70	8		13 35		13 49	51 54
Rock Valley	52 53	30		103 86		50 66	237 05
Roseland	15 70		36			15 84	67 54
Rotterdam	8 55			15		11 85	35 40
Sandstone	5 50	5 77					15 27
Sheldon	31 12	16 30	2 41			4	49 83
Silver Creek	43 90					25 40	69 30
Sioux Center, First ..	218 15	215 54		138 81		33 99	606 49
Sioux Center, Central ..	170 23	29 34		55	54	70 02	378 59
Spring Creek	25 43	3 46		5 37			34 31
Volga	6 96	3 61		2		5	17 57
Pipestone							
Edgerton, Minn.	8 53	9 10		10			27 63
Doon	16 70				5 18	25	46 38
Sioux County Churches ..						1400	1400
New Holland, Colo.							
Lismore, Minn.							
Prairie View	24 74	85 35		51 89		6 67	168 65
Conrad, Mont.	13 21						13 21
Kuner, Colo.							
Herman, Minn.				5			5
Chandler, Minn.	4 26						4 26
Crawford, Colo.	24 85						24 85
Zendings Fest.	628 39						628 39
	4546 78	1534 87	303 24	1107 32	73 18	3103 75	10669 14
CLASSIS OF KINGSTON.							
Bloomington	42 90		10 50	12 50			65 90
The Clove	52 43	50		79 80		9	191 23
Dashville Falls					2 41	3 27	5 68
Gardiner	50			22 21			72 21
Gulford	2 75						2 75
Hurley	46 50			40		16 50	103
Kingston, Fair St.	97 44	50	10	57	5 40	51 31	271 15
Krumville							
Lyonsville	4 54						4 54
Marbletown	18 14			20	12 66	37 16	87 96
Marbletown, North ..	22 32					6 50	28 82
New Paltz	742 83			70 35		2	815 18
Rochester	24 03			143 22		5 31	172 56
Rosendale	3 63			13 48		10	27 11
Rosendale Plains	7 02						7 02
St. Remy	1 49		2 60	10 82			14 91
Classical Union				18			18
	1116 02	100	23 10	487 38	20 47	141 05	1888 02

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
N. CLASSIS, LONG ISLAND.							
Jamaica	3095 31	53 18		381 45		187 75	3717 69
Newtown	25 02			125			150 02
Oyster Bay	1 25			48 20		25	49 70
North Hempstead				25			25
Williamsburgh	25 50	30		114		8 50	178
Astoria, First				30			30
Flushing	166 32			70 55	10	950	1196 87
Brooklyn, Kent St.	74 14			135			74 14
South Bushwick		26 26	30	34		10	201 26
Astoria, Second	12	13		20		6	65
East Williamsburgh				106 74	10	28	253 54
Queens	24 17	84 63					23 38
Brooklyn, German Evang.	10	13 38					50 99
Sayville	42 91	8 08					8
Locust Valley	6			2			85 26
College Point	53 50	7 50	5	51		21 76	77 15
Long Island City, First	6	33 64		48		15 65	33 64
Bushwick							13
Jamaica, German Evang.	10					3	
Hicksville							
Newtown, German							
Steinway	141 45		10				144 45
Church of Jesus		2 54					10
New Hyde Park							2 54
Sunnyside	1 00					1	2
Little Neck		10		8 64		10	28 64
Winfield	5 12						5 12
Far Rockaway, German	5						5
Classical Union				47 50			47 50
	3707 69	282 21	45	1201 08	20	1241 91	6497 89
S. CLASSIS, LONG ISLAND.							
Brooklyn, First	155 80			969	3	977 85	2105 65
Flatbush	729 98			716 35		21	1467 33
Grace	48 90	48		129			225 90
New Utrecht	146 44	221 38	20	118 14		25	530 96
Gravesend	45 14	89 39		383 68	2	3 50	523 71
Flatlands	18 20	59 82	13	65 75		35	191 77
New Lots							
East New York							
Brooklyn, South	135 93	75	45	85	78 53	50	469 46
Brooklyn, Twelfth St.	41 55		11 66	135			188 61
Brooklyn, Bethany		80		71	7 53	7	165 53
Brooklyn, On the Heights	887 90			343	102	645	1967 90
New Brooklyn	30						30
Flatbush, Second	5						5
Canarsie	5			7 56			12 56
St. Thomas, D. W. I.		3					3
Ocean Hill	8 45	19 61					28 06
Edgewood	40 75			30		2 05	72 80
Ridgewood	5						5
Greenwood Heights	10			30			40
Bay Ridge	53 50			85 55			139 05
German American							
Woodlawn		24 26		75 21		3 25	102 72
Windsor Terrace Mission							
Forest Park, Woodhaven		7 70		8	15		30 70
Classical Union				50 39			50 39
	2357 94	628 16	89 66	3302 63	208 06	1769 65	8356 10

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF MICHIGAN.							
Grand Rapids, Bethany	19 67	73		333 62	20 75	50 17	497 21
Kalamazoo, Bethany	33 07	27 71		33 01			93 79
Bethel	43 54	66 07	8 26	7 40		43 54	168 81
Britton							
Centerville							
Constantine	10	10					20
DeSpelder							
Grand Rapids, Grace	70	100		30		60	260
Grand Haven, Second	10 52	60		50		11 54	132 06
Grand Rapids, First	298 10	39 18		44 16	49 16	156 01	586 61
Holland, Hope							
Kalamazoo, Second	525	10	60	103 22		375	1073 22
Macon							
Muskegon, Second	718 90		35	41 72			795 62
South Bend	14	8 19					22 19
South-Macon							
Grand Rapids, Immanuel	89 13	97 12	2 50	23		34 02	245 77
Kalamazoo, North Park	51 16	48 25	10	40		5	154 41
Classical Union				21 49		28 89	50 38
Grand Rapids, Second	594 89			108	84 79		866 82
	3152 01	673 27	115 76	1325 62	251 20	948 87	6466 73
CLASSIS OF MONMOUTH.							
Freehold, First	35 47	5		39 35		8 41	83 23
Holmdel	36 23	26 33		62 19		7 70	132 45
Middletown	8 75			28 52		22 20	59 47
Freehold, Second	96	53 41		234			392 41
Keyport	6 15	2 75		10			13 90
Long Branch		6 15		18			24 15
Colts Neck				26 05		5	31 05
Asbury Park		4 15		19 15		10	33 30
Red Bank	14 06						14 06
Matawan							
Classical Union				25 68			25 68
	196 66	97 79		462 94		62 31	819 70
CLASSIS OF MONTGOMERY.							
Amsterdam, First	25	24 25		70 51		26 52	146 28
Amsterdam, Trinity	39 38			30		10	79 38
Aurlesville							
Buffalo	5 45	2 65	2 48				10 58
Canajoharie	27 23	12 65		26			65 88
Cicero		1 50		6			7 50
Columbia							
Cranesville					3		3
Currytown	7 14			23 60			30 74
Ephrata							
Florida	28			6			34
Fonda	33 49	5		10		10	58 49
Fort Herkimer							
Fort Plain	53 90	15		30 12		13	112 02
Fultonville	26	15		8 75			49 75
Glen	10						10
Hagaman	70 81			46 61			117 42
Herkimer	60 99	15 65		20		24	120 64
Interlaken	29 95		35	50		3 23	117 28
Johnstown	9 35			28			37 85

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF MONTGOMERY. (Continued.)							
Lodi							
Manheim	4 08						4 08
Mapletown							10
Mohawk				13 60		5	18 60
Naumberg	10						10
Owasco	23 35		5	4 50			32 85
Owasco Outlet	15						15
St. Johnsville	27 77	6 53	3 53	29 50		10	77 33
Sprakers				8 50			8 50
Stone Arabia							
Syracuse, First	100	55		168 26		330	653 26
Syracuse, Second	60			22 40			82 40
Thousand Islands	5	3	5	15			28
Utica	58 19			50 66		10	118 85
West Leyden	5 90		20	6 28		4 75	36 93
Cortland, N. Y.							
Sammons ville	2 95						2 95
Classical Union				13 50			13 50
	738 53	156 23	71 01	687 79	3	446 50	2103 66
CLASSIS OF NEWARK.							
Belleville	3 95	21 17		24 82		5 80	55 74
Newark, First	188 09			47 50			235 59
Irvington	15 40			10			25 40
Newark, N. Y. Ave.	2 80	50 13	3	74 80	50	20	151 23
Franklin	14 22			39 76			53 98
Newark, North	1585 60	357 88	30	2005 50	200	100	4278 98
Newark, West	16						16
Newark, Clinton Ave.	1169 86			374 79		35 88	1580 53
Newark, Trinity	9 30	41 33	8	22 45			81 08
Linden	7 50						7 50
Newark, Christ.	8 63			11 72			20 35
Brookdale	12 61	8 37	6	3			29 98
Orange, First	200 68			614 16		45	859 84
Plainfield, Trinity	2 25			62	1	1200	1265 25
Plainfield, German	11						11
Montclair Heights	219 10			66	55		340 10
E. Orange, Hyde Park	58 03			47 90			105 93
Netherwood	6			10			16
Classical Union				27 32			27 32
	3531 02	478 88	47	3441 72	256 50	1406 68	9161 80
CLASSIS, NEW BRUNSWICK							
New Brunswick, First	159 71	200		103 30	9	25	497 01
Six Mile Run	525			111 60		113 37	749 97
Hillsborough	61 92			165	10	46 67	283 59
Middlebush	77 97	11 71		30		15	134 68
Griggstown	21 11			41		1 50	63 61
New Brunswick, Second	600	98	8 55	70	21 06	80	877 61
East Millstone	19 18	10	9	20 50		3	61 68
Metuchen	13 88			31 19			45 07
New Brunswick, Suydam St.	207 21	22 47		105 36		50	385 04
Bound Brook	429 40	34 59		605	14 90	15	1098 89
Highland Park	19 73			40	9		68 73
Spotswood	5	1 88		26 50			33 38
St. Paul's, Perth Amboy	5					2	7

CLASSES AND CHURCHES.	Men's Societies, Churches and	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS, NEW BRUNSWICK (Continued.)							
Cherry Valley Junction, N. J.							
Hope Chapel, Runyon, N. J.				7 19			7 19
New Brunswick, Throop Ave.				182 73			182 73
Classical Union							
	2145 11	378 65	17 55	1539 37	63 96	351 54	4496 18
CLASSIS OF NEW YORK.							
Collegiate	12384 82	170	115	8106 01	3471 72	2298 39	26545 94
Collegiate, 34th St.	100	50	40	50		45 59	285 59
Collegiate, Knox Memorial	218 60	130		30 50		100	479 10
Collegiate, Vermilye Chapel						40	40
Harlem Collegiate	321 03	243	55	91 50	1	606 45	1317 98
South				35			35
Manor Church	40	40		14		10	104
Staten Island	32 51	65		76		7	180 57
Bloomington				65			65
Madison Ave.	302 93			730			1032 93
German Evang. Zion	60					30	90
Huguenot Park				5			5
Mott Haven	37 04	12 37		21		15 36	85 77
High Bridge, Union	161 39	13 94		223		20	418 33
Fourth, German	42	30	105	20		35	232
Avenue B, German	30						30
Brighton Heights	825 01		9 34	64 10	77 72		976 17
Sixty-eighth St., German	20					10	30
St. Peter's, German Evang.							
Grace	81	51 79				10	142 79
Hamilton Grange	200 00	52 29		113 80	25 60	57 15	448 94
Comforter	85 12	10	10				105 12
Anderson Memorial	5						5
West Farms						52 89	52 89
Fordham Manor	26			50		15	91
Bethany Memorial	67 48	100		38		25	230 48
Prospect Hill							
Melrose, German							
Mariner's Harbor	2 26	3 83	4 50				10 59
Belfast, Me.	3						3
Fort Washington	244 34	12 05		81 16	50 40		387 95
Columbian Memorial, Okla.	9 67	2 40	15	20			47 07
Comanche, Okla.				33			
Fort Still, Okla.							
Mescalero, Okla.							
Classical Union							
	15299 20	986 77	353 84	9867 07	3626 44	3377 83	33511 15
CLASSIS OF ORANGE.							
Bloomington				5			5
Callicoon							
Claraville							
Cuddebackville	1						1
Port Jervis, Deer Park	149		17 50	15		15	196 50
Ellenville	83 03			25		6 68	114 71
Fallsburgh	20			2 90			22 90
Grahamsville	10						10
Kerhonkson							
Mamakating	38 50						38 50

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF ORANGE. (Continued.)							
Minisink							
Montgomery	230 50						230 50
Newburgh	128 88	44 04		115	5	40 89	333 31
New Hurley	18						18
New Prospect	39 67	8 50		47 30		39 63	135 10
Port Jervis, Second		50		15		10	75
Shawangunk	48 22	16 75		10		3 40	78 37
Unionville							
Walden	125 51	20		105		31 90	282 41
Wallkill Valley	48 15	10	15	12 90		10	96 05
Walpack, Lower	16 25	11 20	3 50				30 95
Walpack, Upper	4 99						4 99
Warwarsing	5						5
Classical Union				9 75			9 75
	948 20	160 49	36	380 85	5	157 50	1688 04
CLASSIS OF PARAMUS.							
Acquackanonk	698 54	200		301 75		85 75	1286 04
Centerville		101 44		36			137 44
Clarkstown	3			18 61		10	31 61
Clifton	48 43			12			60 43
Garfield		3 50					3 50
Glen Rock							
Hawthorne	8 23			5		1	14 23
Lodi, First	25	15	7 20	12 15			59 35
Lodi, Second	9 10						9 10
North Paterson	21 13						21 13
Nyack	105 99	30 74	60	227		21 25	444 98
Paramus	17 80	24 49	1 48	86 07			129 84
Pascack	50 35	50	4 10	44 96			154 41
Passaic, 1st Holland	700	75		125		25	925
Passaic, North	850	30		130 44		97 63	1108 07
Paterson, Broadway	105 58			10			115 58
Paterson, 1st Holland		25				10	35
Paterson, Second	9 60	48 95		67		10	135 55
Piermont	20	32 50	5	17		5	79 50
Ramapo	24 90			37 04			61 94
Ridgewood	148 73	60	15	278		680	1181 73
Saddle River	13 62	2		5			20 62
Spring Valley, N. Y.	53			88 33			141 33
Tappan	10		5	63 15	19		97 15
Warwick	239 72		25	227 12	19 67	52 50	564 01
West New Hempstead		19 94					19 94
Wortendyke, Holland	44 05	17 21		46			107 26
Wortendyke, Trinity	42 96	12		18 60		10	83 56
Waldick				5			5
Classical Union				52 25			52 25
	3249 73	747 77	122 78	1913 97	38 67	1013 13	7086 05
CLASSIS OF PASSAIC.							
Boonton	20 36	7 50		5	5	25	62 86
Fairfield		15					15
Little Falls, First	41 29			28 73		5	75 02
Little Falls, Second	51 41	5				10	66 41
Montville							
Peoples Park	51					40	91

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF PASSAIC. (Continued.)							
Pompton	49 03			83 30			133 33
Pompton Plains	241 51	72 96	15	20 25		30	380 72
Ponds							
Preakness	9 66			7 40			17 06
Paterson, Riverside	16 94	20	4	15			55 94
Paterson, 6th Holland	800			650			1450
Paterson, First	743 22					10	753 22
Paterson, Union	96	175 62	10 86	22		25	329 48
Wanaque	8		5	2			15
Wyckoff		4		6 50	5 50		16
Classical Union				8			8
	2129 42	300 08	34 86	848 18	10 50	145	3468 04
CLASSIS OF PELLA.							
Bethany, Sully	16 58	13 42		8 90		10 68	49 58
Bethel	5 40	22 80		10		4 45	42 65
Bethlehem							
Ebenezer	113 81	18 25				50	182 06
Eddyville	35 75						35 75
Galesburg							
Killduff							
Muscantine	37 78	25				24 04	86 82
Otley	58 50			30		21	109 50
Pella, First	700 69	73 10		50		206 22	1030 01
Pella, Second			25	550 86	32 50	545	1153 36
Pella, Third	79	30		710		121 12	940 12
Pella, Fourth							
Sully, First				5			5
Classical Union				18			18
Mission Festival	208 51					23 17	231 68
	1256 02	182 57	25	1332 76	32 50	1005 68	3884 53
CLASSIS OF PHILADELPHIA							
North and Southampton	113 46	36 33					149 79
Harlingen	204 11	15		80		51 08	350 19
Neshanic	56 39			76		10	142 39
Philadelphia, First	22 60	12 87				22	57 47
Philadelphia, Second							
Philadelphia, Fourth	57 81	41 49	3 65	12 60		10	125 55
Blawenburgh	44 57	5		37 54			87 11
Stanton	20	5 67	10	3		2	40 67
Clover Hill	8	2 50		5 25		5	20 75
Rocky Hill	18 04	10		29			57 04
Philadelphia, Fifth	40		15				55
Addisville	19 30			16		6	41 30
Three Bridges	17 62			43 80		6	67 42
Talmage Memorial			10				10
Philadelphia, South							
Wilhelmina, Md.							
Philadelphia, Bethany		75 65				35	110 65
Orangeburg, Grace							
Magnolia, Bethsaida							
Shiloh, S. C. Bethel							
Timmonsville, S. C. Zion							
Florence, S. C. All Souls				35 09			35 09
Classical Union							
	621 90	204 51	38 65	338 28		147 08	1350 42

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF P. PRAIRIE.							
Alexander	39 40					5	44 40
Baileyville	90					10	100
Baker							
Clara City, Bethany	60					25	85
George, Bethel	15					10	25
Buffalo Center	25	10		10 25			45 25
Cromwell Center	62 50					16	78 50
Dempster	30 85	7 65					43 83
Ebenezer	178	10		20		34	242
Elim	10			5		15	30
Aplington	97 75	2 03	8	19 75		22 62	150 15
Forreston	110		20	10		10	150
George, Hope	52 50	1 50				10	64
Belmond, Immanuel	100					25	125
Logan	10			5		5	20
Monroe, Iowa	66 50					5	71 50
Monroe, S. D.	59 23					20	79 23
North Sibley	43 35	1 92		5			50 27
Parkersburg	275					30	305
Peoria	29 88	5 41	5	11		16	67 29
Ramsay	50						50
Salem	64	22 20		5		15	106 20
Silver Creek	245 42	16 15	7	85 83		50	404 40
Washington	70			5		7	82
Wellsburg	100			25		23 56	148 56
Zion	99 25	11				12	122 25
Zoar							
Stout, Ia.	55	15 54		12		10	92 54
Pekin, Second	17 40	3				2	22 40
Meservey	70					20	90
Sibley Mission	41 42						41 42
Melvin, Iowa	16						16
Lenox, First						5	5
Lenox, Second	45					20	65
Classical Union							
Chancellor	75	5		5 66		15	100 66
Delaware	20						20
Scotland	45 95					7 14	52 09
	2368 40	111 40	40	224 49		450 65	3194 94
CLASSIS, POUGHKEEPSIE							
Poughkeepsie, First	298 45	60		398 31	3	30	789 76
Poughkeepsie, Second	82 33			300	6 06	40	428 39
Fishkill	71 34			96 21		34 05	201 60
Hopewell	35	29 25		113 51			177 76
New Hackensack	27 15			32 00			60 05
Rhinebeck	12 63	20 77	5	107 53			145 93
Fishkill-on-Hudson	26 25	35	20	74			155 25
Hyde Park	7 10	24 62		15			46 72
Glenham	8						8
Cold Spring							
Millbrook	98 47	7 25	30	48 50		100	284 22
Upper Red Hook	8 22			66 09			74 31
Noxon				29 50			29 50
Classical Union				31			31
	674 94	176 89	55	1312 55	9 06	204 05	2432 49

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF RARITAN.							
Raritan, First	393 05	103 11	20	69	43	70 50	698 66
Readington	29 75	34 10	5	60 56			129 41
Bedminster	97 58			77 56			175 14
Lebanon	64 50	29 70	10	10		15	129 20
Rockaway	25			39 04		20	84 04
North Branch	54 54	4 52	9 53	119 26		29	216 85
Raritan, Second				198 25		659 65	857 90
Peapack	15	10	10	25			60
South Branch	62	18 31	5	71 35		14	170 66
Raritan, Third	40 93	40 51		57 79		17	156 23
Pottersville			10	10			10
High Bridge	73 65	24 88	7	21 50			127 03
Annandale	6 31	4 71					11 02
Raritan, Fourth				15			15
New Centre				23			23
Classical Union				157 65			157 65
	862 31	269 84	66 53	954 96	43	825 15	3021 79
CLASSIS OF RENSSELAER.							
Bloomingrove	15	7 50		25		4	51 50
Castleton, Emanuel	145			10 42		5	160 42
Chatham	91	100	5 50	67		57 36	320 86
Ghent, First	9 45	12 50		88 26		20 90	131 11
Ghent, Second	80 25	15 55		34 89		15	145 69
Greenbush	40 21			99 25		3 38	142 84
Kinderhook	246 30	150	35	51		45 15	527 45
Nassau	33 72	10 93	6 06	42 18	50	25 15	118 54
New Concord			2				2
Rensselaer, First	7	4		34 50		9	54 50
Shodack	35 44	20 26		48 50		10 68	114 88
Shodack Landing	10	10		5		5	30
Stuyvesant	9 76	7 50		47 34		2 10	66 70
Stuyvesant Falls							
Couse							
Classical Union				19 12			19 12
	723 13	338 24	48 56	572 46	50	202 72	1885 61
CLASSIS OF ROCHESTER.							
Abbe	61 51	107 68		21	23	19 25	232 44
Arcadia	18	17					35
Brighton	41 46	31 70	5	25		5	108 16
Cleveland, First	48 83			24 61		5 68	79 12
Clymerhill	34 74	31 49	25	56 50			147 73
East Williamson	134 77	162 38		538 25		59 21	894 61
Marion, First	15 40	105 40		60	5	60	245 80
New York Mills							
Ontario	19 60	21 14		20			60 74
Palmyra	16	14 25		14 50		8	52 75
Pultneyville	23 12	40 50		23 25	36	10	132 87
Rochester, First	98 50	75	5	10		30	218 50
Rochester, Second	50	54 82	12	5		25	146 82
Tyre		50 46		28 76			79 22
Lodi, N. Y.	60	17 50	3 85	78		30	189 35
Marion, Second	27 74		5	54 15		33 42	120 31
Annual Mission Feast.	100						100
Classical Union				65			65
	749 67	729 32	55 85	1024 02	64	285 56	2908 42

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF SARATOGA.							
Boght		2 25		20			22 25
Buskirks Bridge	40			18 50		20	78 50
Cohoes	191 53	51 64		63	250	10	566 17
Easton	10	5		4			4
Fort Miller	1 61			18		2 71	15
Gansevoort	131 46	8 54	15	58 50		10	223 50
Greenwich	20 12			10		7 87	37 99
Northumberland	59 82	21 43		25		12 60	118 85
Saratoga	3 20						3 20
Schaghticoke	38 30		12	80	1	11 85	143 65
West Troy, North	14			68 50			82 50
Wynantskill				9			9
Classical Union							
	510 54	88 86	27	374 50	251	75 03	1326 93
CLASSIS OF SCHENECTADY.							
Altamont	22	3		36		18	79
Amity	12	5		48 54			65 54
Glenville, First	18			70			88
Glenville, Second	159	10 59		84		15	268 59
Helderberg	9 86			30			39 86
Lisha's Kill	9 01			57 50			66 51
Niskayuna	56 50	98 40	7 50	117 30		24 68	304 38
Princtown	10 62			45	7 12	10	72 74
Rotterdam, First	192 22	24		77 65			293 87
Rotterdam, Second	21 89			47 50		10	79 39
Schenectady, First	128 97	34 68		177		42 30	382 95
Schenectady, Second	96 10	25	3 57	73		15	217 67
Schenectady, Mt. Pleasant		20		44 50			64 50
Schenectady, Bellevue	275	21 76		211 86		5 76	514 38
Schenectady, Woodlawn				19			19
Classical Union				40 25			40 25
	1011 17	242 43	11 07	1184 10	7 12	140 74	2596 63
CLASSIS OF SCHOHARIE.							
Beaverdam							
Berne, First	37 53		10	9 50		23 10	80 13
Breakabeen							
Central Bridge	25 25	2 16	1	10			38 41
Cobleskill	8			8 05			16 05
Eminence							
Gallupville							
Gilboa	23 20						23 20
Grand Gorge						4	4
Howe's Cave, First	22 21		4	3 85			30 06
Howe's Cave, Second	7 35						7 35
Lawersville	10 55		8	25		5	48 55
Middleburg	15 32		20 98	19 10		5 20	60 60
North Blenheim	5						5
Prattsville						2 25	2 25
Schoharie	45 72	44		8 75		10	108 47
South Gilboa			18				18
Sharon			8	9			17
West Berne	5 67						5 67
Classical Union				6 29			6 29
	182 60	46 16	69 93	122 74		49 55	471 03

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF ULSTER.							
Blue Mountain				23			22
Comforter	5 40	17		7			29 40
Esopus	15			13 50			28 50
Flatbush	17 97	9 39	6 70	13 93			47 99
Jay Gould Memorial	94 79			1005			1099 79
Katsbaan	21 44					5	26 44
Kingston, First	80 04	60	3 50	181 87		45	370 41
Port Ewen	6 10	7 88		9 50			23 48
Plattekill	25 67			2		3 52	31 19
Mt. Marion							
Saugerties	80			44		7 22	131 22
Shandaken	29						29
Shokan	21						21
Stewartville							
West Hurley	2 97						2 97
Woodstock	9 28			16 54			25 82
Church of the Faithful							
Katrine				14 63			14 63
Classical Union							
	408 46	94 27	10 20	1329 97		60 74	1903 64
CLASSIS OF WESTCHESTER							
Bronxville	219 92	30		237 60		331 83	819 35
Cortlandtown	25		75	87 55		18	131 30
Greenburgh	151 78	8 02					159 80
Greenville	4 35			28 20		2	34 55
Hastings	20						20
Mount Vernon	71 70			92 30	20	285 40	469 40
Yonkers, Mile Square				35	25	25	85
Yonkers, Park Hill	60	52 81	25	210	4 80	107 95	460 56
Yonkers, Sherwood Park	10						10
Peekskill	108 66	6		13			127 66
Tarrytown, First	230 20	75		165 38	28 35	10	508 93
Tarrytown, Second	60			161 80	27 80	15	264 60
Unionville				20		6 75	26 75
Yonkers, First	48 22			94 91		22	165 13
Inwood, L. I.							
Classical Union				11 72		79 72	91 44
	1009 83	171 83	25 75	1157 46	105 95	903 65	3374 47
CLASSIS OF WISCONSIN.							
Alto	761 56	144 45	50 96	140 16		875	1972 13
Baldwin	95 92	26 50		185			307 42
Case Township	15 15						15 15
Cedar Grove	127 82	75	80	50		95 90	428 72
Chicago, First	225 90	240	25	111 60		256 20	853 70
Danforth	11 90	60 93		83 50	31 87	32 25	220 45
DeMotte	5 80			7		2 40	15 20
Ebenezer	27 77	40	10	25		45	147 77
Englewood, First	124 88	200	20	29		236 97	610 85
Englewood, Second		145		10		38 53	193 53
Forestville	3 90					3 66	7 56
Franklin							
Fulton	172	125	110	77 50			484 50
Gano	15 43	26 30	17 50	25		47 44	131 67
Gibbsville	234 59	93 57	30	171		97 08	626 24
Goodland	1 45	1 61					3 06

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF WISCONSIN. (Continued.)							
Greenbush	202 69	118 68		30	125	47	523 28
Greenleafston	70 25	3	7 20	61		35 15	176 69
Hingham	17 77	16		27		24 08	84 85
Hope	21 56					14 82	36 38
Koster	24	8		3		3 75	38 75
Lafayette	57	67 26	31	25		38 25	218 51
Lansing	130 65	108	25	280	23 81	60	627 46
Milwaukee	67 43	17 32		40		31 30	156 05
Oostburg	74			71 50	28	20	193 50
Randolph Center	14 75						14 75
Randolph, Second	534 87	389 35		57 45	5	1436	2422 67
Roseland, First	8		5	15		4	32
Sheboygan Falls	583 22	187 68		135		189 57	1095 47
South Holland	53 06	62 85	29 25	72 98	32 50	143 87	394 51
Waupun	2 75	20					22 75
Erie, Ill.						9 31	9 31
Ustick						11 90	71 40
Sheboygan Co., Mission Fest.	59 50						
Classical Union				16			16
	1921 41	998 14	97 45	833 93	214 31	2069	6134 24

RECEIPTS OF CLASSES.

CLASSES OF SYNOD OF	Churches and Men's Societies.	Sunday Schools.	Young People's Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
ALBANY.							
Albany	2514 74	71 45	25 61	2214 75	502	259 13	5587 08
Greene	667 35	268 32	70 30	390 79	7 50	131 63	1535 89
Montgomery	738 53	156 23	71 01	687 79	3	446 50	2103 06
Rensselaer	723 13	338 24	48 56	572 46	50	202 72	1885 61
Rochester	749 67	729 32	55 85	1024 02	64	285 56	2908 42
Saratoga	510 54	88 86	27	374 50	251	75 03	1326 93
Schenectady	1011 17	242 43	11 07	1184 10	7 12	140 74	2596 63
Schoharie	182 60	46 16	69 98	122 74	.....	49 55	471 03
Ulster	408 46	94 27	10 20	1329 97	.....	60 74	1903 64
	7506 19	2035 28	339 58	7901 12	835 12	1651 60	20318 39
NEW BRUNSWICK.							
Bergen	2402 87	505 40	139 05	784 39	768	382 15	4981 86
South Bergen	944 87	221 05	111 79	815 36	.....	132 11	2225 13
Monmouth	196 66	97 79	.....	462 94	.....	62 81	819 70
Newark	3531 02	478 88	47	3441 72	256 50	1406 08	9161 80
New Brunswick	2145 11	378 65	17 55	1539 37	63 96	351 54	4496 13
Paramus	3219 73	747 77	122 78	1913 97	38 67	1013 13	7086 05
Passaic	2129 42	300 08	34 86	848 18	10 50	145	3468 04
Philadelphia	621 90	204 51	38 65	338 28	.....	147 08	1350 42
Raritan	862 31	269 84	66 53	954 96	43	825 15	2031 79
	16083 89	3203 97	578 21	11099 17	1180 63	4465 15	36611 02
NEW YORK.							
Hudson	707 24	212 13	45 01	482 88	173 05	84 84	1705 15
Kingston	1116 02	100	23 10	487 38	20 47	141 05	1888 02
North Lond Island	3707 69	282 21	45	1201 08	30	1241 91	6497 89
South Lond Island	2357 94	628 16	89 66	3302 63	208 06	1769 65	8356 10
New York	15299 20	986 77	353 84	9867 07	3626 44	3377 83	33511 15
Orange	948 20	160 49	36	380 85	5	157 50	1088 04
Poughkeepsie	674 94	176 89	55	1312 55	9 06	204 05	2432 49
Westchester	1009 83	171 83	25 75	1157 46	105 95	903 63	3374 47
	25821 06	2718 48	673 36	18191 90	4168 03	7880 48	59453 31
CHICAGO.							
Dakota	801 11	209 24	60 13	375 76	134 84	204 08	1785 16
Grand River	3331 77	1566 37	231 33	1102 61	152 40	695 89	7080 37
Holland	4702 31	2664 38	381 95	1188 67	141 83	2185 14	11264 28
Illinois	1166 65	524 47	68 86	252 67	.....	169 66	2182 31
Iowa	4546 78	1534 87	303 24	1107 32	73 18	3103 75	10669 14
Michigan	3152 01	673 27	115 76	1325 62	251 20	948 87	6466 73
Pella	1256 02	182 57	25	1382 76	32 50	1005 68	3884 53
Pleasant Prairie	2368 40	111 40	40	224 49	.....	450 65	3194 94
Wisconsin	1921 41	998 14	97 45	833 93	214 31	2069	6134 24
	22246 46	8464 71	1323 71	7793 83	1000 26	10832 72	52661 70
Grand Total	72657 60	16422 44	2964 86	44986 02	7184 04	24829 95	169044 92

The purpose of this Table is to show as nearly as possible the contributions for our foreign work from the Churches, Sunday Schools and Young People's Societies to the General Synod's Board, the Woman's Board and the Arabian Mission. Gifts received from these sources by the Woman's Board are all included in the Woman's Board column. Gifts to that Board from other sources are not so included.

For a full statement of receipts by General Synod's Board of Foreign Missions and by the Arabian Mission, covering other items not assignable to Churches, or individuals, see accounts of the Treasurer, pages — and —.

FROM INDIVIDUALS NOT THROUGH CHURCHES.

Miss Elizabeth B. Andrews.	\$100	Mrs. A. L. MacLeish.....	15
Daughters of Rev. E. R. At-		Rev. Wilmer MacNair.....	5
water	50	Estate of Elsie Manton.....	20
Mrs. G. M. S. Blauvelt	500	Mrs. C. Mapes	35
Mr. Geo. W. Carpenter, Jr.	80	Mrs. H. V. Meeks	36
Cash	10	In Memory of W.	200
Cash	40	Rev. E. Rothesay Miller.....	1200 00
Mrs. Jacob Chamberlain.....	15	Rev. H. D. B. Mulford,	
Mr. Peter Cortelyou.....	100	D. D.	25
Mrs. Mary Davidson.....	2 25	New Brunswick, N. J.,	
Mrs. H. DeBrie	5	Theol. Sem., Faculty and	
"Debtor"	5	Students	101 18
Special gift of John De		Miss Anna W. Olcott.....	10
Jong	25	One of the "Shut-ins".....	1
Mr. Peter B. DeJong.....	5	Mrs. E. H. Peters	35
Mr. and Mrs. Cornelius De		Mr. and Mrs. Frank M. Pol-	
Vries	50	hemus	10
Rev. and Mrs. Benjamin De		Miss Elizabeth M. Rapalje..	100
Young	10	Mrs. John H. Raven.....	25
Miss Gertrude Dodd	50	Rev. E. G. Read, D. D.....	10
Miss Jennie Dubbink	25	Mr. and Mrs. M. Redeker...	6
Mrs. S. D. Eckerson	5	Miss Sarah B. Reynolds	275
Dr. A. Eckoff	1	Mr. K. Schaddelee.....	25
Miss A. V. W. Fisher.....	83	Mrs. W. W. Scudder	80
A Friend	1	Miss Emma Searle	15
A Friend	15	Miss Anna Shepard	1
A Friend	5	Rev. John G. Smart.....	10
Mr. Geo. F. Frost.....	1	Mrs. G. H. Stebbins.....	10
Mr. Walter C. Heath.....	25	Mr. Henry V. E. Stegeman	1
Heidenwereld Fund, Orange		Two lovers of the Mission	
City, Ia.	60	cause	2 50
Mr. R. Hemmes	1	Howard Van Buren, Esq....	100
Holland, Mich., Hope Col-		Mr. James Vanderbilt.....	25
lege Y. M. C. A.	40	Jeanette and Harold Van-	
Holland, Mich., West.		der Ploeg	2 50
Theol. Sem., Faculty and		Mr. G. Van Oostenbrugger..	10
Students	21 07	Mrs. M. Van Westenbrugge	15 00
Mr. A. Hoogendorp.....	5	Mrs. John Weenink.....	10
Florence and Bessie Jones..	7 50	A Western Family	200
Mr. Otto G. Kan.....	2	With a Prayer for the	
Miss Josephine Kirk.....	100	Kingdom	25
Mr. G. J. Koolker.....	35	Mrs. S. M. Zwemer	5
Mr. Henry Kracke.....	25		
Miss M. B. Labagh.....	5		
Miss Agnes N. Lake.....	60		

\$4216

LEGACIES.

Marie Cornell	\$500
Eliza C. S. Lang	91 52
Annie M. Van Zandt	100
Frances A. Sanford	200
Klaas Flier	274 75
William Scoville	2,365 03
Henry J. Best	50
John Taylor	50
A. V. S. Vanderpool	25
Charles S. Ward	941 26
Alida Schuyler	9,248 45
Philip Schuyler	75
Rachel S. Wilson	4,000
Susan Y. Lansing	5,000
John F. Carl	60
Mr. and Mrs. A. Bonthius	1,100
Daniel P. Conover	500
	<hr/>
	\$24,581 01
Specially designated items and testamentary expenses.....	1,188 84
	<hr/>
	\$23,392 17

**Receipts of the Board Since 1857, in Periods of Five Years,
With Totals and Averages.**

YEARS.	RECEIPTS.	TOTALS FOR FIVE YEARS.	AVERAGE FOR FIVE YEARS.	INCREASE.	DECREASE.
Total, 1858-1862.		\$134,055 49	\$26,811 10		
1863.....	\$42,257 36				
1864.....	35,391 18				
1865.....	82,038 22				
1866.....	55,783 75				
1867.....	*63,030 89				
		278,501 40	55,700 28	\$28,899 18	
1868.....	53,472 91				
1869.....	81,410 38				
1870.....	57,342 94				
1871.....	71,125 52				
1872.....	65,173 26				
		328,525 01	65,705 00	10,004 72	
1873.....	83,948 61				
1874.....	55,352 95				
1875.....	54,249 95				
1876.....	64,342 91				
1877.....	58,152 53				
		316,046 95	63,209 37	.....	\$2,495 63
1878.....	69,085 87				
1879.....	58,443 49				
1880.....	63,185 71				
1881.....	92,984 32				
1882.....	58,184 71				
		341,884 10	68,376 82	5,167 45	
1883.....	65,284 58				
1884.....	76,955 23				
1885.....	88,131 04				
1886.....	86,386 55				
1887.....	86,787 02				
		403,544 42	80,708 88	12,332 06	
1888.....	†109,946 11				
1889.....	93,142 24				
1890.....	117,090 14				
1891.....	116,265 45				
1892.....	112,163 59				
		548,607 53	109,721 50	29,012 62	
1893.....	136,688 10				
1894.....	106,571 48				
1895.....	†111,288 00				
1896.....	154,139 42				
1897.....	111,111 89				
		619,798 89	123,959 77	14,238 27	
1898.....	124,301 18				
1899.....	126,838 36				
1900.....	147,213 78				
1901.....	173,204 12				
1902.....	167,911 73				
		739,469 17	147,893 89	23,934 12	
1903.....	158,894 94				
1904.....	142,474 79				
1905.....	150,239 94				
1906.....	174,464 74				
1907.....	179,232 60				
		805,307 01	161,061 40	13,167 51	
1908.....	197,468 26				
1909.....	205,372 64				
1910.....	207,404 59				
1911.....	282,231 86				
1912.....	284,269 36				
		1,176,746 71	235,349 34	74,287 94	

*In addition \$56,500 were given by Mr. Warren Ackerman to remove the debt resting on the Board.

†In addition \$45,335.06 were given for the Endowment of the Theological Seminary in the Arcot Mission, through the efforts of Rev. Jacob Chamberlain, D. D.

‡From 1895, receipts of the Arabian Mission are included. The total amount received since 1857, for all the Missions, is \$5,794,321 74.

JUNE, 1912.

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THE BOARD OF FOREIGN MISSIONS, STATEMENT OF RECEIPTS AND EXPENDITURES.

FOR YEAR ENDING APRIL 30, 1912.

EXHIBIT "A"

	Receipts.	Expenditures.
Cash Balance—May 1, 1911.....	\$11,404 90	
Loans	83,000 00	\$71,000 00
Covered by Appropriations—Schedule No. 1.....	171,629 08	176,146 86
Not covered by Appropriations:		
General	\$4,439 50	7,846 11
Through Woman's Board.....	15,556 44	14,441 55
Chinese Education	100 00	
Leper Hospital, Japan	17 00	
Relief of Famine Sufferers, China	1,862 69	1,852 69
Salary—D. C. Ruigh.....	700 00	700 00
Salary—E. C. Scudder	1,200 00	
	23,875 63	1,200 00
Endowment Funds Income:		
E. R. Voorhees College	400 00	1,671 67
Arcot Industrial School	891 29	
	1,291 29	
Additions to Funds:		
Henry N. Cobb Memorial.....	15,558 69	
E. R. Voorhees College, Principal's House.....	5,000 00	
The Scudder Memorial	650	
Security Fund	5,875 00	
Estate of Susan Y. Lansing:		
In Trust for W. B. F. M.....	5,000 00	
In Trust for Arabian Mission.....	2,500 00	
	34,583 69	
Conditional Gifts:		
K. Schaddelee Fund II.....	3,000 00	
Dirk Jan Obbink	500 00	
	3,500 00	
Conditional Gifts Income	543 02	972 00
Netherlands Committee	960 00	960 00
Ministerial Education in India.....	195 87	195 87
Arcot Industrial School Removal.....		2,000 00
Miss J. W. Broadhead Fund	19 18	
Ranipettal Hospital—Special Account		720 75
Cornelius L. Wells Memorial Fund Income.....	493 00	493 00
Investments:		
Union Trust Co.—Trust Account		12,899 99
Union Trust Co.—Special Account		4,200 00
Union Trust Co.—Certificate of Deposit.....		10,000 00
Bankers Trust Co.—Certificate of Deposit.....		11,953 69
N. Y. Central R. R. Bond		1,000 00
Promissory Notes		600 00
Bonds and Mortgages—Account of principal.....	1,000 00	
Bonds and Mortgages—Insurance of property.....		27 13
Remsen Estate		2 89
Missionaries Special Deposits	350 00	1,298 21
Transmission Abroad	840 50	840 50
Mission Treasurer's drafts	3,171 94	3,393 60

FOREIGN MISSIONS.

Arabian Mission	275 00	
Cash Balance—April 30, 1912.....		10,716 59
	<u>\$337,133 10</u>	<u>\$337,133 10</u>

EXHIBIT "B"

BALANCE SHEET APRIL 30, 1912.

ASSETS.

Cash		\$10,716 59
Bonds, Mortgages and Special Deposits:		
Railroad Bonds	\$67,000 00	
Promissory Notes	600 00	
Mortgages	130,252 00	
Union Trust Co.—Trust account	22,061 92	
Union Trust Co.—Special account	4,200 00	
Union Trust Co.—Certificate of Deposit.....	10,000 00	
Bankers Trust Co.—Certificate of Deposit.....	11,953 69	
		<u>246,067 61</u>
Accrued Interest—Security Fund		698 33
Advances:		
To Missions for May and June, 1912—Schedule No. 2.....	24,922 95	
Salary—D. C. Ruigh	58 33	
Conditional Gifts, Annuities	824 29	
Remsen Estate	18 24	
Arcot Mission Tent	2 07	
Insurance—Mortgage	27 13	
Ranipettal Hospital—Special	40 00	
		<u>25,893 01</u>
Excess of Liabilities over Assets		3,471 03
		<u>\$286,846 57</u>

LIABILITIES.

Funds—as per Schedule No. 3:		
Trust Funds	\$162,063 93	
Temporary Funds	22,203 69	
Security Fund	61,875 00	
		<u>\$246,142 62</u>
Borrowed Money		35,500 00
Missionaries Special Deposits		184 00
Mission Treasurer's Drafts		45 00
Gifts for Objects outside Appropriations:		
General	275 00	
For Woman's Board	1,119 62	
Chinese Education	100 00	
Leper Hospital, Japan	17 00	
Famine Sufferers, China	10 00	
		<u>1,521 62</u>
The Arabian Mission		275 00
Salary—E. C. Scudder		537 50
Interest on Funds:		
E. R. Voorhees College Endowment.....	490 83	
Arcot Industrial School	1,319 19	
Conditional Gift	90 90	
Miss J. W. Broadhead Fund	19 18	
		<u>1,920 10</u>
Our Drafts on Mission Treasurers		720 73
		<u>\$288,846 57</u>

JUNE, 1912.

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THE BOARD OF FOREIGN MISSIONS, STATEMENT OF RECEIPTS AND EXPENDITURES COVERED BY APPROPRIATIONS.

EXHIBIT "A"

RECEIPTS.

Collections	\$143,272 08
Legacies	23,392 17
Security Fund Income	2,202 50
Other Funds Income	2,219 56
Income from Funds held in Trust by Board of Direction.....	542 77
Total Receipts—Exhibit "A".....	<u>\$171,629 08</u>

EXPENDITURES.

Paid to:		
Amoy Mission	\$33,857 86	
Arcot Mission	67,812 75	
North Japan Mission	27,929 39	
South Japan Mission	28,829 11	
		<u>158,429 11</u>
Discount and Interest		2,321 56
Home Expenses:		
Rent and Care of Office.....	\$991 68	
Salaries	6,237 16	
Account Books and Stationery	123 89	
Stenographers	1,311 86	
Postage and Telegrams	423 65	
Messenger Service	9 14	
Exchange on Checks	65 82	
Office Furniture and Repairs.....	102 88	
Audit	75 00	
Incidentals	148 89	
Books purchased	13 01	
Telephone	36 52	
Annual Report	922 24	
Pamphlets and Leaflets	580 74	
Mission Field and Neglected Arabia.....	1,833 56	
The Christian Intelligencer	204 25	
Mission Conferences and Reports.....	154 97	
Miscellaneous Printing	28 49	
Department of Young People's Work.....	551 88	
Lantern Supplies	27 77	
Travel Among Churches	672 26	
Expenses of Western Agent	351 84	
Expenses of Classical Missionary Agents.....	66 91	
General Synods Committee on Systematic Beneficence..	97 06	
Distribution of Literature	314 72	
		<u>15,396 19</u>
Total Expenditures—Exhibit "A".....		<u>\$176,146 86</u>

FOREIGN MISSIONS.

SCHEDULE NO. 2.

ADVANCES TO MISSIONS.

MAY, 1912, AND JUNE, 1912.

Name.	May.	June.	Total.
Amoy	\$2,570 31	\$2,570 31	\$5,140 62
Arcot	5,233 75	5,233 75	10,467 50
North Japan	2,403 42	2,403 42	4,806 84
South Japan	2,151 17	2,151 17	4,302 34
	<hr/>	<hr/>	
	\$12,358 65	\$12,358 65	\$24,717 30
Add:			
Items paid for the account of individuals not allocated.....			205 65
			<hr/>
Total—as per Exhibit "B".....			\$24,922 95

EXHIBIT "B"

SCHEDULE NO. 3.

TRUSTS AND SECURITY FUNDS.

APRIL 30, 1912.

TRUST FUNDS.

Endowment Funds:			
E. R. Voorhees College		\$10,000 00	
Arcot Industrial School		20,000 00	
		<hr/>	\$30,000 00
Conditional Gifts:			
Semellink Family Mission Fund.....	14,000 00		
P. I. and M. K. Neefus Fund.....	14,000 00		
J. V. Elmendorf Fund	9,934 68		
Mary C. Van Brunt	7,000 00		
K. Schaddelee I and II.....	7,000 00		
Rev. A. B. King	1,000 00		
Dirk Jan Obbink	500 00		
	<hr/>		53,434 68
Ministerial Education in India:			
Geo. B. Walbridge Fund	5,000 00		
Christiana Jansen Fund	5,000 00		
Joseph Scudder Fund	2,000 00		
William R. Gordon Fund	2,000 00		
	<hr/>		14,000 00
Ministerial Education in Japan:			
John Neefus Fund		6,000 00	
Support of Native Pastors:			
C. L. Wells Memorial Funds, No. I, II, III and IV....			12,500 00
Ranipettai Hospital:			
I. Brodhead Fund, Support of Bed	1,000 00		
Miss J. W. Broadhead Fund	1,000 00		
Scudder Memorial Fund	650 00		
	<hr/>		2,650 00

JUNE, 1912.

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Sio-khe Hospital:		
M. Schaddelee Memorial Fund.....		785 00
Susan Y. Lansing Funds:		
In Trust for Woman's Board.....	5,000 00	
In Trust for Arabian Mission.....	2,500 00	
		<u>7,500 00</u>
General:		
A. J. Schaefer Fund	\$194 25	" "
A. Van Schaick Fund	30,000 00	
A. C. Van Raalte Mission Fund.....	3,000 00	
In Memoriam Fund	500 00	
Garret N. Hopper Fund	1,500 00	
		<u>35,194 25</u>
Total Trust Funds		\$162,063 93
Temporary Funds:		
Henry N. Cobb Memorial	\$17,203 69	
E. R. Voorhees College, President's House.....	5,000 00	
Total Temporary Funds		<u>22,203 69</u>
Security Fund		61,875 00
		<u>\$246,142 62</u>
		<u>May 24, 1912.</u>

W. H. Van Steenberg, Esq., Treasurer,
Board of Foreign Missions,
Reformed Church in America,
New York City.

Dear Sir:—We have completed our examination of the accounts of the Treasurer of the Board of Foreign Missions for the year ending April 30, 1912, and submit herewith the following Exhibits and Schedules:

Exhibit "A"—Statement of Receipts and Expenditures—for year ending April 30, 1912.

Schedule No. 1—Receipts and Expenditures covered by appropriations—for year ending April 30, 1912.

Exhibit "B"—Balance Sheet—April 30, 1912.

Schedule No. 2—Advances to Missions—for May, 1912, and June, 1912.

Schedule No. 3—Trust and Security Funds—April 30, 1912.

All cash disbursements for the period have been checked against vouchers and all income as shown by the receipt books has been properly entered. The cash balance as of April 30, 1912, has been proved.

We have not verified the mortgages and other securities representing investments of the various funds, having confined our work to an examination of the books of account and the cash transactions.

Respectfully yours,

(Signed) SUFFERN & SON,
Certified Public Accountants.

We have examined the Bonds, Mortgages and other securities of the Board as noted in the Balance Sheet of April 30, 1912, and set forth particularly in the Board's Ledger, and find that they are correct in every particular.

With regard to the Railroad Bonds, we report that their par value is \$67,000 and their market value on May 1, 1912, was \$67,597.50

Dated May 29, 1912.

J. J. JANEWAY,
W. H. VAN STEENBERGH,
For the Finance Committee.

ARABIAN MISSION RECEIPTS.

MAY 1, 1911, to May 1, 1912.

As far as possible these amounts have been placed to the credit of churches in the tabular statements.

FOR MISSIONARIES' SALARIES:

Alto, Wis., Church.....	\$875 00
Brooklyn, N. Y., First Church	800 00
Brooklyn, N. Y., Church on the Heights.....	600 00
Chicago, Ill., First Roseland Church.....	1,400 00
Flushing, N. Y., Church.....	950 00
A Friend	500 00
Holland, Mich., First Church.....	500 00
Kalamazoo, Mich., Second Church.....	375 00
Mt. Vernon, N. Y., Church.....	60 00
N. Y. City, Marble Collegiate Church	288 81
N. Y. City, Middle Collegiate Church	500 00
N. Y. City, St. Nicholas Collegiate Church.....	500 00
N. Y. City, Lenox Avenue Collegiate Church.....	581 45
Overisel, Mich., Church	685 50
Orange City, Ia., First Church.....	700 00
Pella, Ia., Second Church	500 00
Plainfield, N. J., Trinity Church	1,050 00
Ridgewood, N. J., First Church.....	600 00
Sioux County Churches	1,400 00
Somerville, N. J., Second Church.....	734 64
Miss Fanny L. Lake.....	300 00
	<hr/>
	\$13,900 40

SYNDICATES NOT INCLUDED ABOVE:

Brooklyn, N. Y., First Flatbush Church.....	\$21 00
Catskill, N. Y., First Church	70 00
Claverack, N. Y., First Church.....	16 00
Grand Rapids, Mich., Bethany Church.....	6 00
Hackensack, N. J., Muscat Bible Shop.....	35 00
High Falls, N. Y., Church.....	9 00
Holland, Mich., Third Church	61 00
Holland, Neb., Church	200 00
Jamaica, N. Y., First Church.....	163 00
Katsbaan, N. Y., Church.....	5 00
Little Neck, N. Y., Harmony Circle, K. D.....	10 00
Mount Vernon, N. Y., Church.....	10 00
New Brunswick, N. J., Second Church	80 00
New Brunswick, N. J., Theol. Sem., Class '97.....	3 00
New York City, West End Collegiate Church.....	75 00
North Holland, Mich., Church	275 00
Oradell, N. J., Church	49 00
Philadelphia, Pa., First Church	18 00
Raritan, N. J., Third Church.....	17 00
Somerville, N. J., First Church.....	70 50

JUNE, 1912.

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Yonkers, N. Y., Park Hill Church.....	20 00
Syndicate of One Hundred Dollars	200 00
Syndicate of Fifty Dollars	300 00
Syndicate of Forty Dollars	40 00
Syndicate of Thirty Dollars	30 00
Syndicate of Twenty-Five Dollars	150 00
Syndicate of Twenty Dollars	60 00
Syndicate of Fifteen Dollars	15 00
Syndicate of Ten Dollars	179 50
Syndicate of Eight Dollars	8 00
Syndicate of Five Dollars	130 00
Syndicate of One Dollar	1 00
	<hr/>
	\$2,327 00

MISCELLANEOUS GIFTS.

Accord, N. Y., Rochester Ch.	\$5 31	Brooklyn, N. Y., Flatlands	
Ackley, Ia., Washington Ch.	7 00	M. Soc.	15 00
Ada, Mich., Ch.	4 40	Brooklyn, N. Y., Ch. on the	
Addisville, Pa., Richboro Ch.	6 00	Heights, Arabian Miss.	
Albany, N. Y., 1st C. E. S.	43 00	Circle	45 00
Albany, N. Y., 1st M. Bd.	50 00	Brooklyn, N. Y., New Utrecht	
Albany, N. Y., 1st Aux.	18 35	Ch.	25 00
Albany, N. Y., Mad. Av. Ch.	2 50	Brooklyn, N. Y., South Y. P.	
Albany, N. Y., Mad. Av., Miss		S.	25 00
S. J. M.	35 00	Brooklyn, N. Y., South Aux.	25 00
Albany, N. Y., Mad. Av. Law-		Brooklyn, N. Y., South Bush-	
rence Soc.	15 00	wick Ch.	10 00
Albany, N. Y., Mad. Av. Aux.	55 00	Brooklyn, N. Y., 1st Wil-	
Albany, N. Y., Fourth Ch.	10 00	lamsburgh Ch.	8 50
Albany, N. Y., Holl. S. S.	11 36	Brooklyn, N. Y., Woodlawn	
Albany, N. Y., Holl. C. E. S.	5 00	Aux.	25
Albany, N. Y., Holl. Aux.	15 00	Buffalo Center, Ia., Ch.	10 00
Alexander, Ia., Ch.	5 00	Buskirks, N. Y., Ch.	20 00
Altamont, N. Y., Ch.	15 00	Castleton, N. Y., Immanuel	
Altamont, N. Y., S. S.	3 00	Ch.	5 00
Alton, Ia., Ch.	33 27	Castlewood, S. D., 1st Ch.	5 12
Alton, Ia., Y. L. M. B.	10 00	Cedar Grove, Wis., Ch.	90 90
Amsterdam, N. Y., 1st S. S.	16 52	Cedar Grove, Wis., "A. L." ..	5 00
Amsterdam, N. Y., Trinity		Chancellor, S. D., Ch.	15 00
Aux.	10 00	Chapin, Ia., Zion Ch.	12 00
Aplington, Ia., Ch.	22 62	Chatham, N. Y., Ch.	20 00
Aplington, Ia., Monroe Bethel	5 00	Chatham, N. Y., C. E. S.	11 36
Asbury Park, N. J., Aux.	10 00	Chatham, N. Y., Aux.	12 00
Astoria, N. Y., 2nd Ch.	2 00	Chicago, Ill., 1st Ch.	71 60
Astoria, N. Y., 2nd S. S.	4 00	Chicago, Ill., 1st S. S.	80 00
Athens, N. Y., Aux.	10 00	Chicago, Ill., 1st Men's Soc.	10 00
Baileyville, Ill., Ch.	10 00	Chicago, Ill., 1st Y. W. M. S.	44 60
Bayonne, N. J., 1st Ch.	20 00	Chicago, Ill., 1st Englewood	
Belleville, N. J., Ch.	5 80	Ch.	26 97
Belmond, Ia., Immanuel Ch. ..	15 00	Chicago, Ill., 1st Englewood	
Blooming Grove, N. Y., Ch. ..	4 00	S. S.	100 00
Bogota, N. J., Bogert Meml.		Chicago, Ill., 1st Englewood	
Aux.	6 00	C. E. S.	10 00
Boonton, N. J., L. M. S.	25 00	Chicago, Ill., 2nd Englewood	
Bound Brook, N. J., C. E. S.	3 00	S. S.	38 53
Boyden, Ia., Ch.	42 85	Chicago, Ill., 1st Gano Ch.	21 14
Boyden, Ia., L. M. & A. S.	10 00	Chicago, Ill., 1st Gano S. S.	26 30
Bronxville, N. Y., Ch.	264 25	Chicago, Ill., 1st Holland M.	
Bronxville, N. Y., S. S.	57 58	M. Soc.	50 00
Brooklyn, N. Y., Bethany		Chicago, Ill., Irving Park S.	
Aux.	7 00	S.	15 00
Brooklyn, N. Y., Edgewood		Chicago, Ill., Norwood Park	
Ch.	2 05	Ch.	20 00
Brooklyn, N. Y., 1st Ch.	125 00	Chicago, Ill., 1st Roseland,	
Brooklyn, N. Y., 1st Y. P. S.	46 85	a member	1 00
Brooklyn, N. Y., 1st Jun.		Chicago, Ill., Bethany Rose-	
Crystal Soc.	6 00	land L. M. S.	16 29
Brooklyn, N. Y., Flatlands		Chicago, Ill., Trinity Ch.	49 27
Ch.	20 00	Churchville, Minn., Ch.	3 65

Clara City, Minn., Bethany Ch.	25 00	George, Ia., Hope Ch.	8 25
Clarkstown, N. Y., C. E. S. .	10 00	George, Ia., Hope S. S.	1 75
Cleveland, O., 1st Ch.	5 68	Ghent, N. Y., Ch.	2 55
Cleveland, O., 2nd Ch.	20 00	Ghent, N. Y., C. E. S.	5 00
Clover Hill, N. J., Ch.	5 00	Ghent, N. Y., Aux.	12 35
Clymer, N. Y., Abbe Ch.	19 25	Ghent, N. Y., 2d Ch.	10 00
Coeymans, N. Y., S. S.	8 00	Ghent, N. Y., 2d Aux.	5 00
Cohoes, N. Y., Ch.	10 00	Gibbsville, Wis., Ch.	29 71
College Point, N. Y., Ch.	21 76	Gibbsville, Wis., S. S.	31 20
Colts Neck, N. J., Aux.	5 00	Gibbsville, Wis., Aux.	36 17
Coopersville, Mich., Ch.	82	Grand Gorge, N. Y., Ch.	4 00
Coopersville, Mich., S. S.	18 57	Grand Haven, Mich., 1st Ch. .	32 45
Coopersville, Mich., C. E. S. .	3 76	Grand Haven, Mich., 1st S. S. .	25 00
Coopersville, Mich., Aux.	40 00	Grand Haven, Mich., 1st C. E. S. .	7 50
Corsica, S. D., Ch.	5 47	Grand Haven, Mich., 1st L. M. S. .	10 00
Cortlandtown, N. Y., Ch.	5 00	Grand Haven, Mich., 2d Ch. .	9 54
Coxsackie, N. Y., 1st Ch.	8 00	Grand View, S. D., Ch.	6 06
Coxsackie, N. Y., 1st C. E. S. .	10 00	Grandville, Mich., S. S.	44 00
Coxsackie, N. Y., 2nd Ch.	13 63	Grandville, Mich., Y. L. M. B. .	5 00
Coytesville, N. J., 1st Ch.	6 11	Greenleaf, Minn., Ch.	27 00
Coytesville, N. J., 1st Aux. .	5 00	Greenleaf, Minn., Dorcas Soc. .	20 00
Cromwell Center, Ia., Ch.	16 00	Greenwich, N. Y., C. E. S. .	10 00
Danforth, Ill., Ch.	11 93	Griggstown, N. J., Aux.	1 50
Danforth, Ill., S. S.	20 32	Grand Rapids, Mich., Bethany S. S. .	24 50
Dell Rapids, S. D., Logan Ch.	5 00	Grand Rapids, Mich., Bethany, C. E. S. .	5 00
Delmar, N. Y., Aux.	1 38	Grand Rapids, Mich., Bethany Aux. .	14 67
DeMotte, Ind., Ch.	2 40	Grand Rapids, Mich., Bethel Ch. .	43 54
Dempster, S. D., 1st Ch.	5 33	Grand Rapids, Mich., 1st Ch. .	102 22
Detroit, Mich., S. S.	20 00	Grand Rapids, Mich., 1st, S. S. .	23 79
Dolton, Ill., S. S.	2 00	Grand Rapids, Mich., 1st Aux. .	30 00
Doon, Ia., Ch.	25 00	Grand Rapids, Mich., 2d Ch. .	99 70
Dumont, N. J., Ch.	5 55	Grand Rapids, Mich., 2d J. H. Joldersma .	10 00
Dumont, N. J., Aux.	37 32	Grand Rapids, Mich., 2d S. S. .	35 00
East Greenbush, N. Y., Ch. .	3 38	Grand Rapids, Mich., 2d C. E. S. .	25 00
East Orange, N. J., 1st Aux. .	45 00	Grand Rapids, Mich., 2d Muneer Soc. .	15 00
East Williamson, N. Y., S. S. .	28 00	Grand Rapids, Mich., 3d L. M. S. .	15 00
East Williamson, N. Y., Aux. .	4 71	Grand Rapids, Mich., 3d Aux. .	10 00
East Williamson, N. Y., Y. L. M. B. .	12 00	Grand Rapids, Mich., 4th S. S. .	50 00
Ellm, Ill., Ch.	15 00	Grand Rapids, Mich., 4th Aux. .	5 00
Ellenville, N. Y., Ch.	16 68		
Fairview, Ill., Ch.	20 00		
Fishkill, N. Y., Ch.	18 94		
Fishkill Landing, N. Y., Ch. .	10 11		
Fonda, N. Y., Aux.	10 00		
Forreston, Ill., German Ch. .	10 00		
Forrestville, Wis., Ch.	3 66		
Fort Plain, N. Y., Aux.	13 00		
Franklin Park, N. J., Aux. .	63 37		
Freehold, N. J., 1st Aux. .	8 41		
Freehold, N. J., 2d C. E. S. .	9 00		
Fremont, Mich., 1st Ch.	4 00		
Gänsevoort, N. Y., Ch.	2 71		

Grand Rapids, Mich., 5th S.	50 00	Holland, Mich., Ebenezer	
Grand Rapids, Mich., 5th L.		Aux.	15 00
M. S.	35 00	Holland, Mich., 3rd Aux.	10 00
Grand Rapids, Mich., 5th Y.		Holland, Mich., 4th Ch.	9 50
L. M. S.	10 00	Holland, Mich., 4th S. S.	19 00
Grand Rapids, Mich., 7th Ch.	16 37	Holland, Mich., 4th Aux.	10 00
Grand Rapids, Mich., 7th		Holland, Mich., 4th L. M. S.	50
Aux.	10 00	Holland, Mich., Trinity S.	
Grand Rapids, Mich., 8th		S.	22 64
Ch.	6 17	Holland, Mich., 9th St. Chr.	
Grand Rapids, Mich., 8th S.		Ref. Ch.	18 00
S.	8 32	Holland, Mich., 14th St. Chr.	
Grand Rapids, Mich., 8th Y.		Ref. Ch.	5 00
P. S.	2 75	Hospers, Ia., L. A. S.	30 00
Grand Rapids, Mich., 9th S.		Hospers, Ia., Y. L. M. S.	20 00
S.	20 00	Hudson, N. Y., Ch.	23 00
Grand Rapids, Mich., 9th M.		Hull, Ia., 1st L. A. S.	15 00
M. Soc.	5 00	Hurley, N. Y., Ch.	10 00
Grand Rapids, Mich., Grace		Hurley, N. Y., C. E. S.	2 00
Ch.	60 00	Hurley, N. Y., Willing Work-	
Grand Rapids, Mich., Im-		ers	1 50
manuel Ch.	20 44	Hurley, N. Y., Aux.	5 00
Grand Rapids, Mich., Im-		Interlaken, N. Y., Ch.	3 23
manuel S. S.	8 58	Jamaica, N. Y., 1st S. S.	8 50
Grand Rapids, Mich., Im-		Jamaica, N. Y., Ger. Evang.	
manuel Aux.	5 00	Ch.	3 00
Hackensack, N. J., 1st Ch.	20 00	Jamestown, Mich., 1st Ch.	21 60
Hackensack, N. J., 2d Aux.	5 00	Jamestown, Mich., 1st W. M.	
Hamilton, Mich., Ch.	14 93	S.	36 00
Hamilton, Mich., S. S.	21 12	Jamestown, Mich., 2nd Ch.	18 93
Hamilton, Mich., Y. P. S.	5 30	Jersey City, N. J., Bergen	
Hamilton, Mich., Y. L. M.		Ch.	36 22
S.	5 00	Jersey City, N. J., Bergen	
Harlem, Mich., Ch.	3 67	Aux.	12 65
Harlingen, N. J., Ch.	51 08	Jersey City, N. J., Faith	
Harrison, S. D., 1st Ch.	25 85	Ch.	3 24
Hawthorne, N. Y., Ch.	4 75	Jersey City, N. J., Lafay-	
Hawthorne, N. Y., Aux.	1 00	ette C. E. S.	45 00
Herkimer, N. Y., Aux.	24 00	Jersey City, N. J., Lafay-	
Hingham, Wis., Ch.	16 15	ette Aux.	5 00
Hingham, Wis., Catech.	3 00	Jersey City, N. J., 1st Van	
Hingham, Wis., Aux.	6 00	Vorst Ch.	10 00
Hingham, Wis., Y. L. M.		Kalamazoo, Mich., 1st S. S.	15 07
B.	10 00	Kalamazoo, Mich., 3rd Ch.	23 82
Hoboken, N. J., German		Kalamazoo, Mich., 3rd S. S.	30 00
Evang. Ch.	20 00	Kalamazoo, Mich., 3rd Aux.	5 00
Holmdel, N. J., Ch.	7 70	Kalamazoo, Mich., 4th S. S.	20 00
Holland, Neb., Ch.	26 50	Kalamazoo, Mich., 4th C. E.	
Holland, Neb., W. M. S.	30 00	S.	5 00
Holland, Neb., Y. L. A. S.	10 00	Kalamazoo, Mich., North	
Holland, Mich., 1st Ch.	10 00	Park St. Y. L. M. S.	1 00
Holland, Mich., 1st C. E. S.	35 00	Kalamazoo, Mich., North	
Holland, Mich., 1st L. M. S.	35 00	Park St. Aux.	4 00
Holland, Mich., Ebenezer S.		Kinderhook, N. Y., Ch.	45 15
S.	38 96	Kingston, N. Y., Fair St. S.	
		S.	41 31

Kingston, N. Y., Fair St. W. M. S.	10 00	Middletown, N. J., Ch.....	12 20
Kingston, N. Y., 1st Ch.....	10 00	Millbrook, N. Y., an individ- ual	100 00
Kingston, N. Y., 1st C. E. S.	35 00	Millstone, N. J., Hillsborough Ch.	46 67
Kiskatom, N. Y., W. M. S....	10 00	Milwaukee, Wis., 1st Ch.....	60 00
Lafayette, Ind., Ch.	3 75	Mohawk, N. Y., Aux.....	5 00
Lansing, Ill., S. S.....	33 25	Monroe, S. D., German Ch.	20 00
Lansing, Ill., Y. L. M. C....	5	Monroe, S. D., Sandham Meml. Ch.	13 51
Lawyersville, N. Y., Will- ing Workers	5	Monroe, S. D., Sandham Mem'l Aux.	25 00
Lebanon, N. J., C. E. S....	10 00	Morrison, Ill., S. S.....	20 00
Lebanon, N. J., Aux.....	5 00	Morrison, Ill., Y. L. M. B.	25 00
Leeds, N. Y., Aux.....	10 00	Mount Marlon, N. Y., Ch..	3 52
Leighton, Ia., L. M. S.....	50 00	Mount Vernon, N. Y., Ch..	151 40
Lennox, S. D., 1st Ch.....	25 00	Mount Vernon, N. Y., S. S.	60 00
Leota, Minn., Bethel S. S..	12 94	Mount Vernon, N. Y., Aux.	4 00
Leota, Minn., Bethel L. Soc.	10 00	Muscatine, Ia., 1st Ch.....	10 00
Linthgo, N. Y., Livingston Meml. Ch.	2 00	Muscatine, Ia., 1st Catech.	4 04
Little Falls, N. J., 1st Aux.	5 00	Muscatine, Ia., 1st Y. P. S.	10 00
Little Falls, N. J., 2nd W. M. S.	10 00	Muskegon, Mich., 1st W. M. S.	45 00
Little Rock, Ia., Ch.....	15 00	Muskegon, Mich., 3rd W. M. & A. S.	6 00
Lodi, N. Y., Ch.....	20 00	Nassau, N. Y., Ch.....	24 15
Lodi, N. Y., W. M. S.....	10 00	Nassau, N. Y., S. S.....	1 00
Long Island City, N. Y., 1st Ch.	10 65	Neshanic, N. J., Ch.....	10 00
Long Island City, N. Y., 1st Aux.	5 00	Newark, N. J., Clinton Av. Ch.	35 88
Long Island City, N. Y., Sunnyside Ch.	1 00	Newark, N. J., N. Y. Av. C. E. S.	5 00
Lucas, Mich., Ch.	2 00	Newark, N. J., N. Y. Av. Aux.	15 00
Luctor, Kans., Ch.....	2 95	Newark, N. J., North Miss Hamel's S. S. Class.....	45 00
Luctor, Kans., S. S.....	9 00	Newark, N. J., North Aux.	15 00
Lynden, Wash., Ch.....	12 50	Newburgh, N. Y., Ch.....	20 89
Marbletown, N. Y., Ch.....	12 16	Newburgh, N. Y., Aux....	20 00
Marlon, N. Y., 1st Mission Fest.	40 00	New Baltimore, N. Y., Aux.	20 90
Marlon, N. Y., 1st Aux.....	40 00	New Brunswick, N. J., Suy- dam St., Campbell M. Bd.	15 00
Marlon, N. Y., 2nd Ch.....	33 42	New Durham, N. J., Grove S. S.	50 00
Maurice, Ia., Amer. Ch.....	3 50	New Hackensack, N. Y., Aux.	30 00
Maurice, Ia., 1st Y. L. C....	22 50	Newkirk, Ia., Ch.....	50 52
Maurice, Ia., 1st L. A. S....	10 00	Newkirk, Ia., W. M. S.....	14 15
Mellenville, N. Y., Ch.....	5 66	New Paltz, N. Y., M. B. M. Circle	2 00
Meservey, Ia., Ch.....	20 00	Newton, Ill., Zion L. A. S.	7 50
Middleburg, Ia., Free Grace Ch.	35 00	Niskayuna, N. Y., Ch.....	24 68
Middleburg, Ia., Free Grace, S. S.	30 00	North Blendon, Mich., Ch.	4 00
Middleburg, Ia., Free Grace, Aux.	30 00	North Branch, N. J., Ch..	14 00
Middleburgh, N. Y., Ch.....	5 20	North Branch, N. J., C. E. S.	10 00
Middlebush, N. J., Aux.....	10 00		
Middlebush, N. J., Sunshine Workers	5 00		

North Branch, N. J., L. A. H. Soc.	5 00	New York City, West Farms Ch.	30 00
North Hackensack, N. J.	2 77	New York City, West Farms S. S.	22 89
North Holland, Mich., Y. L. M. B.	24 35	Oak Harbor, Wash., Ch.	16 00
North Marletown, N. Y., Ch.	6 50	Oostburg, Wis., Ch.	16 30
North Yakima, Wash., 1st Ch.	10 00	Oostburg, Wis., Mr. C. Walvoord	5 00
North Yakima, Wash., 1st S. S.	10 00	Oostburg, Wis., W. M. S.	10 00
Nyack, N. Y., 1st Ch.	11 25	Oradell, N. J., Ch.	5 27
Nyack, N. Y., 1st C. E. Soc.	10 00	Oradell, N. J., Aux.	5 13
New York City, Bethany Meml. Ch.	10 00	Orange City, Ia., 2nd Little Catech.	3 70
New York City, Bethany Meml. S. S.	15 00	Oregon, Ill., Ebenezer, S. S.	34 00
New York City, Middle Collegiate S. S.	45 00	Otley, Ia., Ch.	21 00
New York City, St. Nicholas Collegiate S. S.	29 58	Overisel, Mich., Aux.	45 00
New York City, West End Collegiate Aux.	100 00	Oyster Bay, N. Y., Ch.	25
New York City, West End Collegiate Guild	35 00	Palmyra, N. Y., L. M. S.	8 00
New York City, 34th St. S. S.	10 00	Parkersburg, Ia., Ch.	30 00
New York City, 34th St. M. Soc.	30 00	Pascack, N. J., Ch.	5 00
New York City, Knox Meml. Ch.	35 00	Passaic, N. J., 1st Aux.	65 75
New York City, Knox Meml. S. S.	65 00	Passaic, N. J., 1st H. E. A. M. B.	20 00
New York City, Vermilye S. S.	40 00	Passaic, N. J., 1st Holland S. S.	25 00
New York City, Fordham Manor C. E. S.	15 00	Passaic, N. J., North Ch.	97 63
New York City, 4th German C. E. S.	25 00	Paterson, N. J., 1st Holland S. S.	10 00
New York City, Zion German Evang. Ch.	30 00	Paterson, N. J., 2nd W. M. S.	10 00
New York City, Grace Ch.	10 00	Paterson, N. J., Peoples Park	40 00
New York City, Hamilton Grange Ch.	37 15	Paterson, N. J., Union S. S.	25 00
New York City, Hamilton Grange S. S.	20 00	Pekin, Ill., 2nd Ch.	2 00
New York City, Harlem Collegiate 1st S. S.	25 00	Pella, Ia., 1st Ch.	108 22
New York City, High Bridge Union Aux.	20 00	Pella, Ia., 1st S. S.	60 00
New York City, Manor C. E. S.	10 00	Pella, Ia., 1st Bible Class.	23 00
New York City, Mott Haven Ch.	15 36	Pella, Ia., 1st Moonlight M. Bd.	15 00
New York City, 68th St. German Ch.	10 00	Pella, Ia., 2nd C. E. S.	45 00
		Pella, Ia., 3rd Ch.	81 12
		Pella, Ia., 3rd S. S.	20 00
		Pella, Ia., 3rd Martha Soc.	20 00
		Pella, Ia., Bethel Ch.	4 45
		Pella, Neb., Ch.	3 49
		Pella, Neb., W. M. S.	10 00
		Peoria, Ill., M. B.	16 00
		Perth Amboy, N. J., St. Paul's German	2 00
		Philadelphia, Pa., 1st Ch.	4 00
		Philadelphia, Pa., 4th S. S.	10 00
		Philadelphia, Pa., Roxborough S. S.	35 00
		Philmont, N. Y., Ch.	33 18
		Piermont, N. Y., C. E. S.	5 00

Pine Bush, N. Y., New Prospect Ch.	19 63	Schoharie, N. Y., Ch.	10 00
Pine Bush, N. Y., Aux.	20 00	Schuylerville, N. Y., Northumberland Ch.	7 87
Pompton Plains, N. J., Harvest Home	30 00	Scotia, N. Y., Ch.	15 00
Portage, Mich., L. M. S.	5 00	Scotland, S. D., Ebenezer Ch.	7 14
Port Jervis, N. Y., Deer Park Ch.	15 00	Shawangunk, N. Y., Ch.	3 40
Port Jervis, N. Y., 2nd Aux.	10 00	Sheboygan, Wis., Hope Ch.	8 08
Port Richmond, S. I., Aux.	7 00	Sheboygan, Wis., Hope S.	10 00
Poughkeepsie, N. Y., 1st Ch.	5 00	Sheboygan, Wis., Hope Aux.	6 00
Poughkeepsie, N. Y., 1st Crusaders	20 00	Sheboygan Falls, Wis., Ch.	4 00
Poughkeepsie, N. Y., 1st Aux.	5 00	Sheboygan Co., Zendings Pictic	11 90
Poughkeepsie, N. Y., 2nd Aux.	20 00	Silver Creek, Ill., Ch.	50 00
Prairie View, Kans. Ch.	6 67	Silver Creek, Minn.	25 40
Prattsville, N. Y., Ch.	2 25	Sioux Center, Ia., 1st Aux.	12 94
Princeton, N. Y., Y. L. M. S.	10 00	Sioux Center, Ia., 1st Y. M. Soc.	21 05
Pultneyville, N. Y., Aux.	10 00	Sioux Center, Ia., Central Ch.	70 02
Queens, N. Y., Ch.	15 00	South Blendon, Mich., Ch.	4 50
Queens, N. Y., Aux.	13 00	South Blendon, Mich., S. S.	7 75
Randolph Center, Wis.	20 00	South Blendon, Mich., Y. L. L. M. S.	5 00
Raritan, Ill., Ch.	13 50	South Branch, N. J., Ch.	14 00
Raritan, Ill., S. S.	5 75	South Holland, Ill., Ch.	114 57
Raritan, Ill., C. E. S.	2 35	Springfield, S. D., Immanuel Ch.	15 87
Rensselaer, N. Y., 1st Ch.	3 00	Springfield, S. D., Immanuel S. S.	10 32
Rensselaer, N. Y., 1st Aux.	6 00	Spring Lake, Mich., Ch.	30 00
Ridgewood, N. J., 1st S. S.	40 00	Spring Lake, Mich., W. Soc.	6 00
Ridgewood, N. J., 1st C. E. S.	10 00	Spring Valley, Ill., Ch.	9 31
Rochester, N. Y., 2nd Ch.	25 00	Stanton, N. J., Aux.	2 00
Rochester, N. Y., Brighton L. M. S.	5 00	Stone Ridge, N. Y., Aux.	25 00
Rock Valley, Ia., Ch.	14 00	Stout, Ia., Ch.	10 00
Rock Valley, Ia., S. S.	11 66	St. Anne, Ill., Ch.	14 32
Rock Valley, Ia., Aux.	25 00	St. Johnsville, N. Y., Aux.	10 00
Roseland, Minn., Ch.	15 84	Stuyvesant, N. Y., C. E. Day Offg.	2 10
Rosendale, N. Y., S. S.	2 00	Sully, Ia., Bethany Ch.	10 68
Rotterdam, Kans., Ch.	11 85	Summit, Ill., Ch.	13 00
Rotterdam, N. Y., 2nd Aux.	10 00	Summit, Ill., C. E. S.	5 00
Saratoga, N. Y., Ch.	12 60	Syracuse, N. Y., 1st Ch.	10 00
Saugerties, N. Y., Ch.	7 22	Syracuse, N. Y., 1st S. S. M Soc.	10 00
Schenectady, N. Y., 1st Ch.	22 30	Syracuse, N. Y., 1st Aux.	10 00
Schenectady, N. Y., 1st S. S.	10 00	Tarrytown, N. Y., 2nd Aux.	10 00
Schenectady, N. Y., Bellevue S. S.	5 76	Three Bridges, N. J., Ch.	6 00
Schenectady, N. Y., Hope Chapel	10 00	Tillson, N. Y., Ch.	3 27
Schenectady, N. Y., 2nd Ch.	10 00	Utica, N. Y., Christ Aux.	10 00
Schenectady, N. Y., 2nd Aux.	5 00	Volga, S. D., S. S.	5 00
Schodack, N. Y., Ch.	5 63	Vriesland, Mich., C. E. S.	6 00
Schodack, N. Y., Aux.	5 00	Vriesland, Mich., Aux.	15 00
Schodack Landing, N. Y.	5 00	Walden, N. Y., Ch.	11 90

Walden, N. Y., Aux.....	20 00	Class of Mothers.....	1 00
Wallkill, N. Y., Ch.....	10 00	Classis of Grand River, Hol-	
Warwick, N. Y., Ch.....	52 50	land & Michigan W. M.	
Watervliet, N. Y., North Ch.	11 85	U.	86 67
Waupun, Wis., Ch.....	51 37	Classis of Westchester W. M.	
Waupun, Wis., Aux.	17 50	U.	16 50
Wellsburg, Ia., Ch.....	23 56	Classis of Westchester.....	63 22
West Copake, N. Y., Ch....	5 00	Miss Annie L. Crawford.....	10 00
Westfield, N. J., Hope Ch..	9 68	G. H. DeLaVergne.....	85 00
Westfield, N. D., Hope L. M.		Rev. & Mrs. Benjamin De	
S.	15 00	Young	10 00
West Hoboken, N. J., 1st C.		Miss Lydia H. B. Deyo.....	1 00
E. S.	10 00	Miss DeWitt	50 00
West Hoboken, N. J., 1st		Douglas Co. Mission Fest.,	
Aux.	5 00	S. Dak.	20 00
West New York, N. J., Trin-		Miss Jennie Dubbink	5 00
ity S. S.	14 00	Mr. & Mrs. John Dykstra..	25 00
West New York, N. J., Trin-		Mrs. C. E. H. Egbert.....	2 00
ity C. E. S.....	36 00	A Friend	1 00
West Leyden, N. Y., Ch....	4 75	A Friend	5 00
Westwood, N. J., S. S.....	5 00	A Friend	1 00
Whitehouse, N. J., Ch.....	15 00	A Friend	25 00
Whitehouse, N. J., S. S.....	5 00	A Friend	100 00
Williamson, N. Y., Ch.....	2 50	Friends	23 75
Wortendyke, N. J., Trinity		Gatherings of Mrs. S. M.	
Ch.	10 00	Zwemer	15 00
Yonkers, N. Y., Mile Square		Miss Cornelia Gouwens.....	1 50
Aux.	25 00	Rev. George D. Gurley.....	1 00
Yonkers, N. Y., Park Hill		Mrs. C. A. Haig	24 28
Ch.	60 30	Miss Julia A. C. Harmon....	20 00
Yonkers, N. Y., Park Hill		Miss M. L. Hasbrouck.....	5 00
W. M. S.	49 65	Heidenwereld Fund, Orange	
Zeeland, Mich., 1st Ch.....	30 00	City, Ia.	80 00
Zeeland, Mich., 1st Aux....	15 00	Miss Dora Hoffa	50 00
Zeeland, Mich., 1st C. E. S.	15 00	Mrs. R. Russell Hogue.....	2 00
Zeeland, Mich., 2nd Ch.....	60 00	Holland, Mich., Town Hall	
Zeeland, Mich., 2nd C. E. S.	45 00	S. S.	5 00
Zeeland, Mich., 2nd L. M. S.	10 00	Miss Josephine Hopkins.....	25 00
Mrs. Backenstos, in Memo-		Mr. & Mrs. D. Hopper.....	10 00
riam	10 00	Mr. & Mrs. Martin Houseman	3 00
Mrs. A. H. Baldwin.....	7 00	In His Name.....	3 00
Mrs. R. C. Black.....	100 00	In Name of C. B. L.....	50 00
Mrs. Emma L. Bogert.....	5 00	Individual	20 00
Misses C. & J. Brower.....	2 50	Individual	25 00
Miss Sarah A. Bussing.....	10 00	Mrs. A. Jenny.....	3 00
Miss Carrie M. Campbell....	5 00	Mrs. Beulah A. Jessup.....	1 00
Mrs. H. L. Carstein.....	1 00	Mrs. C. H. Judd.....	5 00
Cash	5 00	Charles F. Judson.....	10 00
Cash	1 00	B. Kasteln	1 00
Cash	10 00	Mrs. M. Kolknor.....	10 00
Cash	2 50	Miss Fanny L. Lake.....	25 00
Chicago Moody Bible Inst.		John Lanting	2 00
M. S. & P. Union.....	50 00	Rev. Wilmer MacNair.....	5 00
Chicago, Ill., Moody Ch. Y.		Rev. A. D. W. Mason, D. D.	50 00
L. Bible Class.....	25 00	Lewis D. Mason, D. D.....	50 00
Christian Herald	10 00	Miss Juliet McCarrell.....	5 00

In Memoriam Rev. G. M. S. Blauvelt	200 00	Mrs. J. Smallegan	6 00
Miss Rhodema Mendenhall...	1 00	Mrs. C. E. B. Smock	250 00
Mr. and Mrs. H. Mennenga	10 00	Mrs. Anna A. Steele	2 00
Mrs. M. C. Misegades	19 75	Rev. W. Stegeman and family	4 00
Ministerial Association, Albany and vicinity	5 00	B. Steketee	5 00
Miss Ella Mulder	10 00	Rev. J. L. Stillwell	10 00
Miss Louise Munz	2 00	F. R. Stone	10 00
Newark Bible Class	40 00	Miss C. D. F. Swick	2 00
"A. O."	5 00	Rev. H. Threlfall	1 00
Rev. J. H. Oerter, D. D.	10 00	Mr. Simon Toussaint	80 00
Wm. J. Overocker	10 00	Mrs. S. Toussaint	35 00
Pella Mission Festival	23 17	Rev. John Vander Meulen ..	2 00
Mr. and Mrs. Henry J. Penings	5 00	Miss A. W. Van Houten	6 00
Mr. S. Roberts	5 00	Miss Jennie von Mayer	5 00
Mrs. Sarah E. Rosedale	100 00	Miss Annie L. Waldron	1 00
W. H. Rowerdink	25 00	Mrs. Wm. L. Watson	30 00
George A. Sanford	20 00	Miss Sarah Welling	40 00
Miss Mary B. Schaffer	1 00	Western Theol. Seminary, Faculty & Students	21 07
Miss Schafheitlin and Miss Kellogg	10 00	G. D. Westra	10 00
Miss Emma Searle	2 00	Miss Dorothy Willis, B. A. ...	9 50
Mr. Peter Semelink	40 00	Mrs. S. M. Woodbridge	50 00
Miss Anna C. Shaw	5 00	Rev. A. A. Zabriskie	5 00
Miss Martha Slietzer	20 00	Mrs. S. M. Zwemer	10 00
		Woman's Board	687 71
			<u>\$13,389 01</u>

RECEIPTS ON THE FIELD.

British and Foreign Bible Society	Rs. 819" 0" 11
Bible Lands Mission Aid Society	1188" 6" 4
Jiddah Fund	301" 0" 0
Miss Mackinnon	74" 8" 0
Mrs. Mackinnon	31" 8" 0
Gray Mackenzie & Co.	78" 12" 0
Mrs. Newton	31" 8" 0
Mr. D. M. Gray	78" 12" 0
	<u>Rs. 2603" 7" 3</u>

THE ARABIAN MISSION, STATEMENT OF RECEIPTS AND EXPENDITURES.

FOR THE YEAR ENDING APRIL 30, 1912.

EXHIBIT "A"

	Receipts.	Expenditures.
Cash Balance—May 1, 1911.....	\$5,983 61	
Special Deposits—May 1, 1911.....	7,250 00	
	<u>\$13,233 61</u>	
On account of Loans		500 00
Covered by Appropriations—Schedule No. 1.....	31,251 41	35,074 77
Not covered by Appropriations:		
General	4,738 90	5,280 75
Hospital at Muscat Station	8,000 00	8,000 00
Medical Work Building Kuwait	5,000 00	
	<u>17,738 90</u>	<u>5,000 00</u>
Transmission	150 22	150 22
Cash Balance—April 30, 1912.....	1,118 40	
Special Deposits—April 30, 1912.....	7,250 00	8,368 40
	<u>\$62,374 14</u>	<u>\$62,374 14</u>

EXHIBIT "B"

BALANCE SHEET APRIL 30, 1912.

ASSETS.

Cash	\$1,118 40
Bankers Trust Company—Certificate of Deposit.....	7,250 00
Students Christian Association, University of Michigan.....	18 58
Excess of Liabilities over Assets	3,132 02
	<u>\$11,519 00</u>

LIABILITIES.

Funds:	
Medical Work Fund	\$250 00
Bahrein Hospital Endowment	6,000 00
Busrah Hospital Endowment	1,000 00
	<u>7,250 00</u>
Mission Residence Building Fund	3,700 00
Loan	500 00
Gifts for objects outside appropriations	69 00
	<u>\$11,519 00</u>

STATEMENT OF RECEIPTS AND EXPENDITURES COVERED BY APPROPRIATIONS.

EXHIBIT "A"

Schedule No. 1.

RECEIPTS.

Syndicates and Miscellaneous Gifts	\$29,566 41
University of Michigan, Students Christian Association.....	1,685 00
	<u>31,251 41</u>
Total Receipts—Exhibit "A".....	<u>31,251 41</u>

JUNE, 1912.

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EXPENDITURES.

Remittances to Arabia for Regular Work.....	\$22,626 97	
University of Michigan, Students Christian Association....	2,312 81	
		24,939 78
Individual Accounts of Missionaries		7,274 06
Home Expenses:		
Discount and Interest	31 11	
Rent and Care of Office	183 32	
Salaries	1,152 84	
Account Books and Stationery	22 79	
Stenographers	242 42	
Office Furniture and Repairs	20 87	
Postage	77 99	
Exchange on Checks	16 70	
Incidentals	28 48	
Messenger Service	1 66	
Books purchased	2 41	
Lantern Slides	2 20	
		34 75
Audit	30	
Telephone	16 70	
Christian Intelligencer	37 75	
Mission Field and Neglected Arabia	238 91	
Annual Report	170 47	
Pamphlets and Leaflets	107 60	
Distribution of Literature	58 11	
Travel	99 83	
Mission Conferences and Reports	28 64	
Western Agents' Expenses	65 56	
Miscellaneous Printing	5 26	
Department of Young People's Work	102 00	
General Synod's Committee on Systematic Beneficence.....	17 94	
		2,860 93
Total Expenditures—Exhibit "A"		\$35,074 77

W. H. Van Steenberg, Esq., Treasurer,
Arabian Mission,
Reformed Church in America,
New York City.

May 23, 1912.

Dear Sir:—We have completed our audit of the accounts of the Arabian Mission for the year ending April 30, 1912. All cash disbursements for the period have been checked against vouchers, and all income as shown by the receipt books has been properly entered. We have proved the balance of cash on hand April 30, 1912, and have found it correct.

We herewith submit the following Exhibits and Schedule:

Exhibit "A"—Statement of Receipts and Expenditures—for year ending April 30, 1912.

Schedule No. 1—Statement of Receipts and Expenditures Covered by Appropriations—for year ending April 30, 1912.

Exhibit "B"—Balance Sheet—April 30, 1912.

Respectfully yours,

(Signed) SUFFERN & SON,
Certified Public Accountants.

Approved.

John Bingham,
E. E. Olcott,
Finance Committee.

MISSIONARIES OF THE BOARD.

The following list contains the names of Missionaries now connected with their various Missions, whether in the field or at home expecting to return, with their addresses, and also those under appointment.

Letter postage to all lands here named, five cents for the first ounce, three cents for each additional ounce or fraction.

Postage on printed matter, one cent for each two ounces, or fraction.

AMOY MISSION.

Only address—Amoy, China.

WENT OUT

Mrs. J. V. N. Talmage.....	1865
Mrs. Helen C. Kip.....	1865
Miss Mary E. Talmage.....	1874
Miss Katharine M. Talmage.....	1874
Rev. Philip W. Pitcher, 25 E. 22d St., New York.....	1885
Mrs. Anna F. Pitcher, 25 E. 22d St., New York.....	1885
Miss Nellie Zwemer	1891
Miss Margaret C. Morrison.....	1892
Miss Lily N. Duryee.....	1894
Rev. A. Livingston Warnshuis.....	1900
Mrs. Anna D. Warnshuis.....	1900
Rev. Harry P. Boot.....	1903
Mrs. Anna H. Boot.....	1908
Rev. Frank Eckerson, 25 E. 22d St., New York.....	1903
Rev. Henry J. Voskuil.....	1907
Rev. Henry P. De Pree.....	1907
Mrs. Kate E. De Pree.....	1907
Miss Katharine R. Green	1907
Miss Mary W. Shepard, 25 E. 22d St., New York.....	1908
Rev. D. J. Steward Day.....	1908
Mrs. Rachel S. Day.....	1908

John H. Snoke, M. D.....	1908
Mrs. Mary E. S. Snoke.....	1908
Miss Leona Vander Linden.....	1909
Andrew Bonthius, M. D.....	1909
Mrs. Nellie D. Bonthius.....	1909
Rev. Wm. H. Giebel.....	1909
Mr. Herman Renskers.....	1910
Miss Bessie M. Ogsbury.....	1910
Edward J. Strick, M. D.....	1911
Mrs. Edith M. Strick.....	1911
Miss Maud Norling, under appointment.....	1912

ARCOT MISSION.

General Address—Madras Presidency, India.

Mrs. Julia C. Scudder, Palmaner.....	1855
Mrs. Sophia W. Scudder, Vellore.....	1861
Rev. J. H. Wyckoff, D. D., Vellore.....	1874
Mrs. Gertrude Chandler Wyckoff, Vellore.....	1892
Miss Julia C. Scudder, Palmaner.....	1879
Rev. Ezekiel C. Scudder, Vellore.....	1882
Mrs. Mabel J. Scudder, Vellore.....	1889
Miss M. K. Scudder, Ranipettai.....	1884
Rev. Lewis R. Scudder, M. D., Ranipettai.....	1888
Mrs. Ethel T. Scudder, Ranipettai.....	1888
Rev. Lewis B. Chamberlain, 25 E. 22nd St., N. Y.....	1891
Mrs. Julia Anable Chamberlain, 25 E. 22d St., N. Y.....	1897
Rev. James A. Beattie, Chittoor.....	1893
Mrs. Margaret Dall Beattie, Chittoor.....	1893
Miss Louisa H. Hart, M. D., Madanapalle.....	1895
Rev. Henry J. Scudder, Punganur (1890-1894).....	1897
Mrs. Margaret B. Scudder, Punganur.....	1897
Mr. William H. Farrar, Katpadi.....	1897
Mrs. Elizabeth W. Farrar, Katpadi.....	1897
Rev. Walter T. Scudder, Tindivanam.....	1899
Mrs. Ellen B. Scudder, M. D., Tindivanam.....	1899
Miss Ida S. Scudder, M. D., Vellore.....	1899

Miss Annie E. Hancock, Vellore.....	1899
Miss Alice B. Van Doren, 25 East 22nd St., N. Y.....	1903
Mr. Arthur C. Cole, M. A., Vellore.....	1905
Mrs. Anna M. Cole, Vellore.....	1905
Miss Henrietta Wynkoop Drury, Madanapalle.....	1906
Rev. Henry Honegger, Ranipettai.....	1907
Mrs. Lavina M. Honegger, Ranipettai.....	1910
Miss Delia M. Houghton, Vellore.....	1908
Rev. Bernard Rottschäfer, Madanapalle.....	1909
Mrs. Bernice M. Rottschäfer, Madanapalle.....	1910
Miss Margaret Rottschäfer, Arni.....	1909
Miss Sarella Te Winkel, Chittoor.....	1909
Miss Josephine V. Te Winkel, Madanapalle.....	1909
Bert W. Roy, M. D., Ranipettai.....	1909
Mrs. Nellie M. Roy, Ranipettai.....	1909
Rev. John R. Duffield, Vellore.....	1910
Mrs. Litta C. Duffield, Vellore.....	1910

NORTH JAPAN MISSION.

General Address—Japan.

Rev. James H. Ballagh, D. D., Yokohama.....	1861
Rev. E. Rothesay Miller, Kojimachi, Tokyo.....	1875
Rev. Eugene S. Booth, 178 Bluff, Yokohama.....	1879
Mrs. Emily S. Booth, 178 Bluff, Yokohama.....	1879
Mrs. Anna C. Wyckoff, Matsumoto.....	1881
Miss M. Leila Winn, Morioka, Iwate Ken.....	1882
Rev. Albert Oltmans, D. D., Meiji Gakuin, Tokyo.....	1886
Mrs. Alice V. Oltmans, Holland, Mich.....	1886
Miss Anna deF. Thompson, 178 Bluff, Yokohama.....	1886
Miss Julia Moulton, 178 Bluff, Yokohama.....	1889
Rev. D. C. Ruigh, Tokyo.....	1901
Mrs. Christine C. Ruigh, Tokyo.....	1904
Miss Jennie M. Kuyper, Pella, Ia.....	1905
Mr. Walter E. Hoffsommer, Meiji Gakuin, Tokyo.....	1907
Mrs. Grace P. Hoffsommer, Meiji Gakuin, Tokyo.....	1907
Rev. Hubert Kuyper, Tokyo.....	1911

Rev. Nathan H. Demarest, under appointment.....	1912
Miss May B. Demarest, under appointment.....	1912
Rev. David Van Strien, under appointment.....	1912
Rev. Luman J. Shafer, under appointment.....	1912
Miss Amy K. Hendricks, under appointment.....	1912
Miss Florence E. Dick, under appointment.....	1912

SOUTH JAPAN MISSION.

General Address—Japan.

Rev. Albertus Pieters, Oita.....	1891
Mrs. Emma T. Pieters, Oita.....	1891
Miss Sara M. Couch, Nagasaki.....	1892
Rev. Harman V. S. Peeke, Saga (1889-1892).....	1893
Mrs. Vesta O. Peeke, Saga.....	1893
Miss Harriet M. Lansing, Kagoshima.....	1893
Miss Grace Thomasma, 25 E. 22d St., N. Y.....	1904
Miss Jennie A. Pieters, Nagasaki.....	1904
Mr. Anthony Walvord, Nagasaki.....	1905
Mrs. Edith Walvoord, Nagasaki.....	1905
Rev. Willis G. Hoekje, Nagasaki.....	1907
Mrs. Annie N. Hoekje, Nagasaki.....	1912
Miss Jennie Buys, Kagoshima.....	1909
Miss Jean Noordhoff, Kagoshima.....	1911

ARABIAN MISSION.

General Address—Via Bombay.

Rev. James Cantine, D. D., Busrah, Persian Gulf.....	1889
Mrs. Elizabeth G. Cantine, Busrah, Persian Gulf.....	1902
Rev. Samuel M. Zwemer, D. D., Bahrein, Persian Gulf....	1890
Mrs. Amy W. Zwemer, Mount Vernon, N. Y.....	1896
Rev. H. R. L. Worrall, M. D., Bahrein, Persian Gulf.....	1894
Mrs. Emma H. Worrall, M. D., Bahrein, Persian Gulf.....	1901
Rev. Fred J. Barny, Muscat, Arabia.....	1897
Mrs. Margaret R. Barny, Muscat, Arabia.....	1898

Sharon J. Thoms, M. D., Muscat, Arabia.....	1898
Mrs. May De Pree Thoms, Muscat, Arabia.....	1906
Rev. James E. Moerdyk, Muscat, Arabia.....	1900
Rev. John Van Ess, Busrah, Persian Gulf.....	1902
Mrs. Dorthy F. Van Ess, Busrah, Persian Gulf.....	1909
Miss Jennie A. Scardefield, Bahrein, Persian Gulf.....	1903
Miss Fanny Lutton, Muscat, Arabia.....	1904
Arthur K. Bennett, M. D., Busrah, Persian Gulf.....	1904
Mrs. A. Christine Bennett, M. D., Busrah, Persian Gulf....	1909
Mrs. Martha C. Vogel, Busrah, Persian Gulf.....	1905
Mr. Dirk Dykstra, 25 East 22d St., New York.....	1906
Mrs. Minnie W. Dykstra, 25 East 22d St., New York.....	1907
C. Stanley G. Mylrea, M. D., 25 East 22d St., New York..	1906
Mrs. Bessie London Mylrea, 25 East 22d St., New York..	1906
Rev. Gerrit J. Pennings, Busrah, Persian Gulf.....	1908
Rev. Edwin E. Calverley, Kuwait, Persian Gulf.....	1909
Mrs. Eleanor J. Calverley, M. D., Kuwait, Persian Gulf...	1909
Paul W. Harrison, M. D., Kuwait, Persian Gulf.....	1909
Rev. Gerrit D. Van Peurse, Bahrein, Persian Gulf.....	1910
Miss Josephine E. Spaeth, Bahrein, Persian Gulf.....	1910
Miss Sarah L. Hosman, M. D., Bahrein, Persian Gulf.....	1911
Mr. Chas. F. Shaw, Busrah, Persian Gulf.....	1911
Mrs. Adele B. Shaw, Busrah, Persian Gulf.....	1911
Hall G. Van Vlack, M. D., Busrah, Persian Gulf.....	1911
Mrs. Mercy Van Vlack, Busrah, Persian Gulf.....	1911
Mr. Philip C. Haynes, Busrah, Persian Gulf.....	1911
Miss Gertrud Schafheitlin, under appointment.....	1912:

